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CHRISTIAN HERALD. and Seaman's Magazine,

ALL thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power.
PSALM CXLV. 10, 11.

VOLUME I.

NEW-YORK:

EDITED AND PUBLISHED, ONCE A WEEK,
BY
JOHN E. CALDWELL.
J. Seymour, printer.

1816.

THE

CHRISTIAN HERALD.

VOL. I.] *Saturday, March* 30, 1816. [No. 1.

PREFACE.

THE earnest and increasing desire which has for some time past manifested itself throughout this country, to obtain information concerning the progress of Christianity, and its influence upon the happiness of mankind, indicates a growing interest of feeling in favour of the sublime objects of the true religion.

In proportion to the extent of such a disposition, will be its tendency to counteract the taste which has so long and so generally prevailed, to gratify curiosity about things of a much less important and less interesting nature.

Were that the only benefit produced by publications of this sort, no time nor labour bestowed upon them should be deemed an employment unbecoming a Christian.

To such as love the prosperity of Zion above their chief joy, the intelligence of its boundaries being enlarged, the number of its citizens augmented, its waste places built up, its work revived, its cause flourishing, must be a source of joy, thanksgiving, and praise, and tend to enkindle zeal, and give activity to exertions in promoting the interests of that kingdom which endureth for ever.

In the desire to advance these ends, the design of attempting such a publication as this originated. If they shall in any good degree be attained by it, the best feelings of the heart will be gratified, and fresh motives afforded for continuing the work.

The subscriptions to the paper having filled up with a rapidity far exceeding the expectation of the editor, he has been induced to commence the publication at a much earlier period than was anticipated.

This circumstance, while it exhibits an auspicious indication of the opinion of the religious public in favour of works of this kind, will be an additional incentive to make the paper deserving of their encouragement and support.

A more ample explanation of its plan than is given in the prospectus, is considered unnecessary at present.

The communication of general reports of the proceedings of religious and charitable institutions and authentic statements of facts tending to further the objects of this paper, are respectfully solicited, will be thankfully received, and meet suitable attention.

SUNDAY SCHOOLS.

Among the several institutions which are the offspring of Christian philanthropy, and which do honour to the Christian name, that of *Sunday Schools* certainly holds no ordinary rank. In Great-Britain, where the system appears to have originated, its value has been amply tested, by an experience of more than thirty years of its benign effects upon the lower orders of society.

The attention and interest which this subject has excited in the United States, and especially the exertions in its favour which it has recently called forth in this city, have induced us to give it a prominent place in this paper.

The benefit which the cause of religion derives from teaching the illiterate poor to read the Bible, is of itself one of the greatest that can be promoted by human agency upon that large, and formerly much neglected, portion of the community.

It has other highly important advantages also, which will be fully developed in the history and progress of that institution; a summary of which it is intended occasionally to exhibit in the course of this publication.

We shall commence that history, by furnishing an account given of its origin by its venerable founder, Robert Raikes, in a letter addressed to Col. Townley, of Lancashire, premised by some remarks respecting the reflections which prompted that philanthropist to plan this laudable undertaking; as extracted from The Sunday School Repository, published in England.

At a period of life when success rarely inspires moderation in the pursuits of fortune, Mr. Raikes remembered the great law of his Christian profession, that *no man liveth to himself*. He looked around for occasions of disinterested, yet not unproductive, exertion, and found them near at hand. Prevention of crimes, by instruction or reproof, and compassion for even justly suffering criminals, were united in his idea of Christian benevolence, which

To every want, and every wo,
To guilt itself, when in distress,
The balm of pity will impart,
And all relief that bounty can bestow.

According to the *European Magazine* for 1788, (xiv. 315.)

"The first object which demanded his notice was the miserable state of the county Bridewell, within the city of Gloucester, which being part of the county gaol, the persons committed by the magistrate out of the Sessions for petty offences, associated, through necessity, with felons of the worst description, with little or no means of assistance from labour; with little, if any, allowance from the county; without either meat, drink, or clothing; depending chiefly on the precarious charity of such as visited the prison, whether brought thither by business, curiosity, or compassion.

"To relieve these miserable and forlorn wretches, and to render their situation supportable at least, Mr. Raikes employed both his pen, his influence, and his property, to procure them the necessaries of life: and finding that ignorance was generally the procuring cause of those enormities which brought them to become objects of his notice, he determined, if possible to procure them some moral and religious instruction. In this he succeeded, by means of bounties and encouragement given to such of the prisoners as were able to read; and these, by being directed to proper books, improved both themselves and their fellow-prisoners, and afforded great encouragement to persevere in the benevolent design. He then procured for them a supply of work, to preclude every excuse and temptation to idleness."

Mr. Raikes could not pursue his generous purpose towards these forlorn outcasts from civilized life, without many serious reflections. His mind must have been peculiarly affected with the sad consequences arising from the neglect, or rather the total absence, of opportunities for early instruction among the poor. He was thus prepared to indulge a second project, the success of which he lived to see extending, probably, beyond his most sanguine expectations.

Mr. Raikes in the year 1783, inserted a paragraph in his weekly Journal, giving a short account of the good effects resulting from the first little trial of a Sunday School. This paragraph chanced to fall under the inspection of colonel

Townly, a gentleman of Lancashire, who in consequence, (the paragraph being anonymous) wrote to the Mayor of Gloucester, desiring further information, which produced the following letter. Colonel Townly having desired leave to publish this letter in the Gentleman's Magazine, (see Gentleman's Magazine for 1784, vol. 54. p. 410.) that publication diffused the subject throughout the kingdom.

" *Gloucester*, *Nov*. 25, [1783].

" SIR,

" My friend, the Mayor, has just communicated to me the letter which you have honoured him with, inquiring into the nature of the Sunday Schools. The beginning of this scheme was entirely owing to accident. Some business leading me one morning into the suburbs of the city, where the lowest of the people (who are principally employed in the pin-manufactory) chiefly reside, I was struck with concern at seeing a group of children, wretchedly ragged, at play in the street. I asked an inhabitant whether those children belonged to that part of the town, and lamented their misery and idleness. Ah! Sir, said the woman to whom I was speaking, could you take a view of this part of the town on a Sunday, you would be shocked indeed; for then the street is filled with multitudes of these wretches, who, released on that day from employment, spend their time in noise and riot, playing at chuck, and cursing and swearing in a manner so horrid, as to convey to any serious mind an idea of hell rather than any other place. We have a worthy Clergyman, said she, Minister of our parish, who has put some of them to school; but upon the Sabbath, they are all given up to follow their inclinations without restraint, as their parents, totally abandoned themselves, have no idea of instilling into the minds of their children principles to which they themselves are entire strangers.

" This conversation suggested to me, that it would at least be a harmless attempt, if it were productive of no good, should some little plan be formed to check this deplorable profanation of the Sabbath. I then inquired of the woman, if there were any decent well-disposed women in the neighbourhood, who kept schools for teaching to read. I presently was directed to four. To these I applied, and made an agreement with them, to receive as many children as I should send upon the Sunday, whom they were to instruct in reading, and in the church catechism. For this I engaged to pay them each a shilling for their day's employment. The women seemed pleased with the proposal. I then waited on the Clergyman before mentioned, and imparted to him my plan. He was so much satisfied with the idea, that he engaged to lend his assistance, by going round to the schools on a Sunday afternoon, to examine the progress that was made, and to enforce order and decorum among such a set of little heathens.

"This, Sir, was the commencement of the plan. It is now about three years since we began, and I could wish you were here to make inquiry into the effect. A woman who lives in a lane where I had fixed a school, told me some time ago, that the place was quite a heaven upon Sundays, compared to what it used to be. The numbers who have learned to read and say their catechism are so great, that I am astonished at it. Upon the Sunday afternoon, the mistresses take their scholars to church, a place into which neither they nor their ancestors ever entered, with a view to the glory of God. But what is yet more extraordinary, within this month, these little ragamuffins have in great numbers taken it into their heads to frequent the early morning prayers, which are held every morning at the cathedral at seven o'clock. I believe there were near fifty this morning. They assemble at the house of one of the mistresses, and walk before her to church, two and two, in as much order as a company of soldiers. I am generally at church, and after service they all come round me to make their bow; and if any animosities have arisen, to make their complaint. The great principle I inculcate, is, to be kind and good-natured to each other; not to provoke one another; to be dutiful to their parents; not to offend God by cursing and swearing; and such little plain precepts as all may understand. As my profession is that of a printer, I have printed a little book, which I give amongst them: and some friends of mine, subscribers to the Society for promoting Christian Knowledge, sometimes make me a present of a parcel of Bibles, Testaments, &c. which I distribute as rewards to the deserving. The success that has attended this scheme has induced one or two of my friends to adopt the plan, and set up Sunday Schools in other parts of the city, and now a whole parish has taken up the object; so that I flatter myself in time the good effects will appear so conspicuous as to become generally adopted. The number of children at present thus engaged on the Sabbath are between two and three hundred, and they are increasing every week, as the benefit is universally seen. I have endeavoured to engage the clergy of my acquaintance that reside in their parishes. One has entered into the scheme with great fervour; and it was in order to excite others to follow his example, that I inserted in my paper the paragraph which I suppose you saw copied into the London papers. I cannot express to you the pleasure I often receive, in discovering genius and innate good dispositions, among this little multitude. It is botanizing in human nature. I have often, too, the satisfaction of receiving thanks from parents, for the reformation they perceive in their children. Often I have given them kind admonitions, which I always do in the mildest and gentlest manner. The going among them, doing them little kindnesses, distributing trifling rewards, and ingratiating myself with them, I hear, have given me an ascendancy, greater than I ever could have imagined; for I am told by their mistresses that they are very much afraid of my displeasure. If you ever pass through Gloucester, I shall be happy to pay my respect to you, and to show you the effects of this effort at civilization. If the glory of God be promoted in any, even the smallest degree, society must reap some benefit. If good seed be sown in the mind, at an early period of human life, though it shows itself not again for many years, it may please God, at some future period, to cause it to spring up, and to bring forth a plenteous harvest.

"With regard to the rules adopted, I only require that they come to the school on Sunday as clean as possible. Many were at first deterred because they wanted decent clothing, but I could not undertake to supply this defect. I argue, therefore, if you can loiter about, without shoes, and in a ragged coat, you may as well come to school, and learn what may tend to your good in that garb. I reject none on that footing. All that I require, are clean hands, clean face, and the hair combed; if you have no clean shirt, come in that you have on. The want of decent apparel, at first, kept great numbers at a distance, but they now begin to grow wiser, and all are pressing to learn. I have had the good luck to procure places for some that were deserving, which has been of great use. You will understand that these children are from six years to 12 or 14. Boys and girls above this age, who have been totally undisciplined, are generally too refractory for this government. A reformation in society seems to me only practicable by establishing notices of duty and practical habits of order and decorum at an early stage. But whither am I running? I am ashamed to see how much I have trespassed on your patience; but I thought the most complete idea of Sunday Schools, was to be conveyed to you by telling what first suggested the thought. The same sentiments would have arisen in your mind, had they happened to have been called forth, as they were suggested to me.

"I have no doubt that you will find great improvement to be made on this plan. The minds of men have taken great hold on that prejudice, that we are to do nothing on the Sabbath-day, which may be deemed labour, and therefore we are to be excused from all application of mind as well as body. The rooting out this prejudice is the point I aim at as my favourite object. Our Saviour takes particular pains to manifest that whatever tended to promote the health and happiness of our fellow-creatures, were sacrifices peculiarly acceptable on that day.

"I do not think I have written so long a letter for some years. But you will excuse me; my heart is warm in the cause. I think this the kind of reformation most requisite in this kingdom. Let our patriots employ themselves in rescuing their countrymen from that despotism, which tyrannical passions and vicious inclinations exercise over them, and they will find that true liberty and national welfare are more essentially promoted, than by any reform in parliament.

"As often as I have attempted to conclude, some new idea has arisen. This is strange, as I am writing to a person whom I never have, and perhaps never may see; but I have felt that we think alike: I shall therefore only add my ardent wishes, that your views of promoting the happiness of society may be attended with every possible success, conscious that your own internal enjoyment will thereby be considerably advanced.

"I have the honour to be, Sir,
"Yours, &c.
"R. RAIKES."

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MISSIONARY INTELLIGENCE.

At a Meeting, held in the Hall of the Black Bull Inn, on the 5th of October, 1815, it was unanimously resolved to form a Society, under the following designation, "The Glasgow Auxiliary Society in aid of the Baptist Mission and Translations in India." The Funds of this Society, are to be applied to the support of the Mission in general, including the Schools and Translations; or of the Schools, or Translations of the Scriptures, in particular, as Subscribers shall direct. How much the Baptist Mission in India is distinguished for zeal and success in preaching the Gospel, in teaching Schools, and in translating the Holy Scriptures into the numerous languages of the East, has long been well known to the public.

Dr. Carey and his associates have seen their labours crowned with remarkable success, in a part of the world, supposed by many, to be peculiarly unfavourable. India was the boast of the infidel, who thought that no efforts of Christianity should ever overcome the *Cast*, and other barriers of idolatry, among those whom he termed the amiable Hindoos. This boast is now put to silence; and, in a great measure, by the Baptist Missionaries. Others have done, and are still doing worthily, in the same work. But the most eminent of these unite in giving distinguished praise to their Baptist brethren. It is universally allowed that they are executing a remarkable number of translations of the Holy Scriptures; while, at the same time, there is reason to think, that each is made with care and fidelity. In the study of the Oriental languages, they have made several discoveries of great importance to general literature. But their literary researches have been always subservient to the preaching of the Gospel. By this means, many natives have been turned from idols to serve the living and true God. Missionary stations, and Christian Churches have been established in several places of that immense country. Good has been done not only among the natives, but the Europeans also resident in India. In Calcutta, where, at no distant period, a serious Christian was hardly to be found, there is now a religious public, a regular supply of the means of grace, and a growing disposition among the people to profit by them.

At home, Brother Fuller (a name which will be long remembered with the warmest sentiments of affection and esteem) was the judicious correspondent of his brethren in India, and the zealous, indefatigable advocate, in recommending and vindicating their cause. In promoting the India Mission, he was honoured to promote, very extensively, the general cause of Christ both at home and abroad.* His situation, as Secretary of the Baptist Missionary Society, greatly enlarged the sphere of his usefulness, and wonderfully excited the energy of his mind, even in the decline of life. For many years, he was in the habit of undertaking frequent and extensive journies. To the very last, these continued to be increasingly acceptable. The excellent sermons; the amiable simplicity; the decided superiority of talent combined with modesty and candour; the affection, and the holy ardour, of the venerable man; the important business which brought him; and the multiplied tokens of divine favour which attended it;—these things made the times of his visits to Glasgow, a kind of general jubilee to the Christians of the place. His Master would no longer delay inviting him into the joy of his Lord. We are, therefore, called by Providence, to endeavour to supply the loss of the service, which he so ably and faithfully performed. We have formed an Auxiliary Society to the India Mission; and we hope that Christian friends will, in many places, be led to adopt the same measure.

Independently, indeed, of the death of Mr. Fuller, the formation of such Societies is called for by the progress of Missionary undertakings. It is accordingly become a general measure, in behalf of all the leading schemes which are prosecuting for the advancement of the Redeemer's kingdom; and we may hail it as an evidence of growing zeal, and animating success.

The cause of Missions has always been calculated to promote Christian liberality. This is the case, not only where the Missionary Societies consist of members of different denominations, but also where they consist of those who belong exclusively to one. Where the members are of one denomination, and the contributors of many, it is the strongest possible proof of liberality. It shows that Christians are disposed to encourage what is good wherever they see it; and that those, whom they are thus led to assist, have, by wisdom and integrity, obtained the confidence of many, beyond the circle of their immediate connexions. The Baptist Missionary Society, and its numerous friends, are a happy example of this state of things. In the Auxiliary Society, which is here announced, all denominations of Christians are admissible, both among the members and the contributors. At the same time, liberality is made perfectly consistent with the strictest adherence to conscientious principle. Some feel not at liberty to promote the Baptist Mission as a whole, who can nevertheless aid it in an important branch of its operations: such can subscribe separately for the schools, or for the Oriental translations of Scripture.

Of those who confine their aid to the translations of the Scripture, some have said, it is sufficient to give more to the Bible Society, and this will enable them to add to the very liberal donations which they have repeatedly given to the Missionaries at Serampore. Those who have formed this Auxiliary Society, delight in the Bible Society, and have no doubt of its steady friendship to the Missionaries at Serampore; but they are of opinion, that those Missionaries, and their constituents at home, deserve immediate support from the Christian public at large, and ought not to be left in a state of dependence on any other Society, however trust-worthy and powerful.

If any should yet urge, that the translations may be erroneous; it may be answered, that no translation is absolutely perfect; yet none probably so bad as not to contain the doctrines of salvation. The first English Bible, translated by Wickliffe, was an unspeakable blessing, although it was only the version of a version, which was both imperfect and corrupt. With all its faults, the Vulgate Bible made Luther a Christian and a Protestant. We believe our Baptist brethren in India translate ably and faithfully, to the best of their knowledge and belief; and what more can be expected from men? The difference of judgment among Christians, on the subject of Baptism, is well known; but very few, we presume, would scruple to say, "Would to God that all the Brahmans in India were made like Brother Fuller or Brother Carey!"

The Oriental translations of Scripture have the immense advantage of being made upon the spot, in the midst of those who speak the respective languages, and with the assistance of their learned men. The Missionaries have an opportunity of observing the reception which their first attempts obtain from the public, and are already issuing several new editions, with all these means of correction and improvement. For the sake of these, they cheerfully expose themselves to the effects of a climate, very unfavourable to health and longevity; and they discover a remarkable degree of vigour in circumstances naturally calculated to render them feeble.

These considerations have led to the formation of "The Glasgow Auxiliary Society, in aid of the Baptist Mission and Translations in India." They are submitted to the pulic, in the humble hope that the undertaking will be sanctioned by the general approbation and support of Christians, and by the blessing of God.

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[It was intended to insert in this place the latest intelligence received concerning the Moravian Missions. As that could not be done, without excluding other matter which it was considered proper to have in this Number, the intelligence above alluded to will be deferred to the next.]

Extract of a letter from a Minister of the Gospel, residing in the northern part of this State, to a Christian friend in this City. It is one among the many accounts frequently received concerning the deplorably destitute condition of the people of this country in the back settlements, with respect to religious privileges.

Dear Christian Friend,

I have lately taken a tour to the west. This visit has produced a train of ideas in my mind, which I take the liberty of communicating to you, as one who I know is deeply interested in the cause of the Redeemer. I have been several times to the north and west; five times in the Canadas; but I never was so deeply impressed with the desolate state of our frontier settlements, as on my late journey. I was from home 23 days, preached 17 sermons, and travelled 300 miles.

I will give you a statement of towns which came within my own knowledge, that are wholly destitute of regular Ministers, with a single exception in a corner of Richland:—Western, Lee, Florence, Campden, Bengal, Ellisburgh, Richland, Rotterdam, and Oswego. Some of these are populous towns, and all of them are able to support the Gospel; but, alas! there are none to break the bread of life to precious souls. Here is a district containing 10, 15, or 20 thousand inhabitants, and but one individual to proclaim salvation to perishing sinners. To the north as far as the St. Lawrence, and east to Champlain, there are probably not six Gospel Ministers; an extent of territory including the quarter of the State of New-York, with a population of 70 or 80,000 souls, sitting comparatively in a state of darkness and death. I present to your view a subject sufficient to draw tears of blood from the eyes of Christians. Who could refrain, after viewing the melancholy picture, from exclaiming, *Who is on the Lord's side?* Are there any who have a spark of grace, who will refuse to give every aid in their power, to send the means of salvation to their fellow-citizens? My bowels yearn over my brethren, and I am willing to do all in my power for their relief.

After stating the subject in a very imperfect manner, an important and momentous question presents itself to every Christian in the State: How shall the evils which carry death and destruction to thousands, be remedied? In answer, I observe, it is the cause of God which presents itself to every Christian's view, who are bound by every principle, moral and religious, to bring into operation all the means in their power, and rely upon the divine blessing for success. In place of sending Missionaries to the East-Indies, or even to the heathen in the wilderness, charity requires that we should begin at home, and turn our attention first to our neighbours. But you will see, that all the Missionary Societies in the State, with the aid of the other States, in their present condition, are inadequate to remedy the evils. It will require an hundred additional Ministers, to supply the wants of this State: but where can they be found? In reply, God is pouring out his Spirit on our seminaries, and thus fitting and inclining the minds of our youth to consecrate themselves to his service. God always fits instruments for his work. The great day of his power and grace is at hand. In the mean time, let Missionary Societies unite in sending forth as many pious, zealous, and prudent Ministers as they can support; give particular directions and instructions to preach the Gospel of our Lord Jesus, distribute books, form libraries, organize Churches, and do all the work of Evangelists.

I have, dear friend, laid before you a subject I feel deeply interested in, and hope you will coincide with me in its importance; and I doubt not you will bring into operation all the Christian energies of your mind, to promote the cause of our common Lord.

I remain your friend, and servant in the Lord.

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(CIRCULAR.)

To the several Bible Societies in the United States of America.

BRETHREN,

It is with peculiar pleasure that I once more address you, on the interesting subject of the extension of the Redeemer's Kingdom, by disseminating his Gospel wherever it is not known. After serious reflection, I determined again to solicit a meeting of Delegates from such Bible Societies as shall cordially join in this measure. Having laid this proposal before the Bible Society of New-York, it took a more enlarged view of the plan, and adopted the following resolutions:

"*Resolved*, 1st. That it is highly desirable to obtain, upon as large a scale as possible, a co-operation of the efforts of the Christian community throughout the United States, for the efficient distribution of the Holy Scriptures.

2d. That as a mean for the attainment of this end, it will be expedient to have a Convention of Delegates from such Bible Societies, as shall be disposed to concur in this measure, to meet at ——, on the —— day of —— next, for the purpose of considering whether such a co-operation may be effected in a better manner than by the correspondence of the different Societies, as now established; and if so, that they prepare the draft of a plan for such co-operation, to be submitted to the different Societies for their decision.

3d. That the Secretary transmit the above resolutions to the President of the New-Jersey Bible Society, as expressive of the opinion of this Board, on the measures therein contained, and at the same time signifying the wish of this Board that he would exercise his own discretion in bringing the subject before the public."

In pursuance of the foregoing resolutions, requesting me to designate the time and place at which the proposed meeting of Delegates from the different Bible Societies in the United States shall take place; after mature deliberation, and consulting with judicious friends on this important subject, I am decidedly of opinion that the most suitable place for the proposed meeting is in the City of New-York, and the most convenient time, the second Wednesday of May next; and I do appoint and recommend the said meeting to be held at that time and place. Should it please a merciful God to raise me from the bed of sickness to which I am now confined, it will afford me the highest satisfaction to attend at that time, and contribute all in my power toward the establishment and organization of a Society which, with the blessing of God, I have not the least doubt will in time, in point of usefulness, be second only to the parent institution (the British and Foreign Bible Society), shed an unfading lustre on our Christian community, and prove a blessing to our country and the world.

ELIAS BOUDINOT, *President of*
N. J. Bible Society.

Burlington, Jan. 17th, 1816.

The Board of Managers of the New-York Bible Society have appointed five of their members, Delegates to the above-mentioned Convention.

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THE Stereotype Plates for the Bible, to be edited in this City, by the New-York and Auxiliary New-York Bible Societies, are about half done. The printing of the first edition is delayed by the want of suitable paper for the work. Persons desirous of contracting for the supply of common medium paper, are requested to send in their terms to the Editor of this publication.

THE

CHRISTIAN HERALD.

VOL. I.] Saturday, April 6, 1816. [No. 2.

THE HISTORY OF SUNDAY SCHOOLS.

(Continued from page 10.)

MR. RAIKES had very soon occasion to answer another inquiry "from Bradford in Yorkshire." His letter is dated "Gloucester, June 5, 1784," and agrees in substance with the foregoing: yet, as it may serve to complete the interesting information upon the subject of the Sunday School, the last which we can receive from the inventor himself, we shall insert it.

"Having found four persons who had been accustomed to instruct children in reading, I engaged to pay the sum they required for receiving and instructing such children as I should send to them every Sunday. The children were to come soon after ten in the morning, and stay till twelve: they were then to go home and return at one; and after reading a lesson, they were to be conducted to church. After church they were to be employed in repeating the catechism till half past five, and then to be dismissed, with an injunction to go home without making a noise; and by no means to play in the street. This was the general outline of the regulation.

"With regard to the parents, I went round to remonstrate with them on the melancholy consequences that must ensue from so fatal a neglect of their children's morals. They alleged, that their poverty rendered them incapable of cleaning and clothing their children fit to appear either at school or at church; but this objection was obviated by a remark, that if they were clad in a garb fit to appear in the streets, I should not think it improper for a school calculated to admit the poorest and most neglected. All that I required, were clean faces, clean hands, and the hair combed. In other respects, they were to come as their circumstances would admit. Many children began to show talents for learning, and a desire to be taught. Little rewards were distributed among the most diligent; this excited an emulation. One or two clergymen gave their assistance, by going round to the Schools on the Sunday afternoon, to hear the children their catechism. This was of great consequence.

"Another clergyman hears them their catechism once a quarter publicly in the church, and rewards their good behaviour with some little gratuity.

"They are frequently admonished to refrain from swearing; and certain boys, who are distinguished by their decent behaviour, are appointed to superintend the conduct of the rest, and make report of those that swear, call names, or interrupt the comfort of the other boys in their neighbourhood. When quarrels have arisen, the aggressor is compelled to ask pardon, and the offended is enjoined to forgive. The happiness that must arise to all from a kind, good natured behaviour, is often inculcated.

"This mode of treatment has produced a wonderful change in the manners of these little savages. I cannot give a more striking instance than I received the other day from Mr. Church, a considerable manufacturer of hemp and flax, who employs great numbers of these children. I asked him whether he perceived any alteration in the poor children he employed. 'Sir,' says he, 'the change could not have been more extraordinary in my opinion, had they been transformed from the shape of wolves and tigers to that of men. In temper, disposition, and manners, they could hardly be said to differ from the brute creation. But since the establishment of the Sunday Schools, they have seemed anxious to show that they are not the ignorant, illiterate creatures they were before. When they have seen a superior come, and kindly instruct and admonish them, and sometimes reward their good behaviour, they are anxious to gain his friendship and good opinion. They are also become more tractable and obedient, and less quarrelsome and revengeful. In short, I never conceived that a reformation so singular could have been effected among the set of untutored beings I employed.'

"From this little sketch of the reformation which has taken place, there is reason to hope, that a general establishment of Sunday Schools, would in time make some change in the morals of the lower class. At least it might, in some measure, prevent them from growing worse, which at present seems but too apparent.

"I am, Sir, &c.
"R. RAIKES."

It appears, from the first letter of Mr. Raikes, that the Sunday School originated in 1780. For three years, the schools gradually extended in his neighbourhood, to which they appear then to have been confined, and where several clergymen, besides the minister mentioned by Mr. R. very laudably contributed to the success of the scheme, by their personal attentions. The report of that success, in and about Gloucester, could not fail to draw attention from other parts of England. In 1784, the plan was adopted in Yorkshire, by several manufacturing towns. In Leeds, 1800 children were speedily collected. In this year the Sunday School at Stockport was opened, which has since exceeded in magnitude any other single establishment of this kind, and has recently been distinguished by the patronage of a branch of the Royal Family.

In 1785 was established, in London, a "Society for the support and encouragement of Sunday Schools," by donations of suitable books, or rendering them of easy purchase, also by remunerating teachers in districts too poor to reward them.

Clergymen of rank now did themselves honour by advocating this cause. Among these, the Rev. Dr. Kaye, Dean of Lincoln, was distinguished by a "Charge delivered to the Clergy of the Archdeaconry of Nottingham." At the same time, the Rev. Mr. Hearne, one of the Rectors of Canterbury, exerted himself zealously among the indigent population of that place. A very gratifying account of his success was given by him in a letter addressed to the Dean of Canterbury, Dr. Horne, afterwards Bishop of Norwich, who interested himself in this cause. The letter is preserved in the Gentleman's Magazine for 1786 (V. 56, p. 257), and also given in the *Selections* from that Magazine, just published (V. iii. 115), and is well worthy of perusal. Mr. H. candidly states his constant use of Dr. Watts's Songs in the Schools, and the countenance he received from a "Dissenter" and a "Quaker." About this time it was estimated that no less than 250,000 children, in different parts of England, were under instruction by Sunday Schools.

The late Bishop Porteus, then Bishop of Chester, recommended the formation of Sunday Schools in his extensive diocese. This prelate had early conceived a very favourable opinion of the plan, as we are informed, in his Life just published, and in several instances privately encouraged it.

"But, as an act of prudence, he determined not to give it the sanction of his public approbation, till, as he observes, 'time and experience, and more accurate inquiry, had enabled him to form a more decided judgment of its real value, and its probable effects.' When, however, repeated information from various quarters, and particularly from some of the largest manufacturing towns in his diocese, had convinced him that such institutions, wherever the experiment had been fairly tried, had produced, and could not fail to produce, if discreetly regulated, essential benefit, he no longer hesitated in promoting them generally throughout his diocese. With this view, as the wisest and most effectual mode of giving publicity to his sentiments, he addressed to his clergy a very excellent letter, containing, in a short compass, a plain, temperate, and judicious exposition of the advantages of Sunday Schools, and of the rules by which they should be conducted." Life of Bishop Porteus, p. 93.

Mr. Raikes appears to have been highly favoured in the circumstances of his death, which happened April 5, 1811, in his native city of Gloucester, without any previous indisposition, and in his 76th year. Thus he came *to his grave in a full age*, and might, surely, have solaced his life's decline with the promise of his great Exemplar----***Blessed art thou, for these cannot recompense thee, but thou shalt be recompensed at the resurrection of the just.***

In tracing the origin of Sunday Schools, and the life of Robert Raikes, we cannot fail observing that Providence often employs the smallest circumstances, and the efforts, even of individuals, to accomplish its most grand and extensive designs. Who that observed Robert Raikes, surrounded with a number of ragged miserable children, talking with a poor woman respecting their awful situation, agreeing with teachers to pay them himself, would have supposed that he was laying the foundation of a building, the basis of which should cover the earth, and the top of which should reach unto heaven? If we were asked, whence has the present zeal for the diffusion of religious knowledge arisen? whence those Societies which are the ornament of our country, and the benefactors of the world? we might lead the inquirer to that street in the suburbs of Gloucester, where the idea of Sunday Schools entered the mind of Raikes 33 years ago, as their more immediate or remote origin. What continual accessions of felicity may we conceive the spirit of Raikes to receive in the mansions of glory, as he welcomes to heaven an increasing number of those who have been instructed in Sunday Schools! O, may all the teachers of Sunday Schools, with their founder, attended by an innumerable company of the children whom they have taught, meet in heaven to ascribe all the glory "unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. Amen."

MISSIONARY INTELLIGENCE.

Moravian Missions.

We hear that the Rev. Mr. La Trobe, Secretary to the Brethren's Society for Missions, has lately sailed for South Africa, to visit the two stations they have in that country, viz. Gnadenthal and Grunekloof; he is accompanied by several new Missionaries.

On Wednesday, November 8, Messrs. Threlkeld and Ellis, having been designated by the Directors of the Missionary Society to labour in the islands of the South Seas, were set apart to their important work at the Rev. Mr. Leifchild's Chapel, Kensington. Mr. Hackett commenced the service by reading and prayer; Mr. Leifchild delivered an introductory discourse on the difficulties and encouragements of Missionaries; Mr. Platt asked the questions; Dr. Waugh engaged in the ordination prayer; Mr. Hyatt delivered an impressive charge from Acts xx. 22--24.; and Dr. Nicol concluded.

They are to sail in the Atlas, a government transport, with 200 male convicts, to New South Wales. Two more Missionaries and their wives are expected soon to follow them. A lady has lately presented, by the hands of Dr. Haweis £200. towards the expenses of this Mission.

Evangelical Magazine, Dec. 1815.

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The following extracts of letters from the Missionaries of the United Brethren, though not of a very recent date, are taken from the two last numbers of the Periodical accounts of their Missions (72 and 73.) It is believed that they contain matter which has not yet been made public in this country, and which appears to be of such an interesting and edifying nature, as to make it acceptable to the readers of this paper.

It may not be generally known, that the Moravians hold their communication with the Missionaries on the coast of Labrador, through the medium of a vessel which performs a voyage between that place and England only once a year; which circumstance accounts for their not being able to furnish more frequent and later intelligence concerning them.

Coast of Labrador.

OKKAK, August 12, 1813.

WE have been able to attend, without interruption, to our most pleasant duty, that of proclaiming the word of life to the Esquimaux: and, in our outward concerns, we have experienced the blessing of the Lord upon our exertions. Whenever we met, either as a family, in company with our Esquimaux, or in public, He was with us, to bless us, and never suffered us to depart without a renewed sense of his comfort and peace. We are, indeed, not worthy of all his benefits towards us and our Esquimaux congregation.

The whole of last year, but particularly the winter season, distinguished itself by a remarkable display of the grace and power of our Saviour in their hearts, and we may say, that we have seen wonders of his mercy wrought among them. We have distinctly perceived, that they not only become better acquainted with themselves as poor helpless sinners, who, without Jesus, can do nothing, but they show to all around what spirit they are of, and are enabled to direct their countrymen with much earnestness to Jesus, as the only Saviour. Among the children, especially the great girls and young boys, the Lord has kindled his fire, and awakened their hearts to serious inquiry, what they must do to be saved.

It gave us heartfelt pleasure to notice in many of the young people genuine love to our Saviour, and when his bitter sufferings to procure for them life and salvation were treated of, the tears often flowed down their cheeks. Four of these children, one girl, and three boys, were added to the church by holy baptism, transactions which were always distinguished by an heart-melting sense of our Lord's presence with us. The number of those baptized since this time last year is, 17 adults and 10 children; 25 were made candidates for baptism, 23 for the Holy Communion, and 8 became partakers for the first time. We have now 26 communicants in this congregation, which altogether consists of 150 persons, besides whom 121 new people live here. Two children have departed this life. Thus, the number of inhabitants on our land is 271.

The meetings were always well attended, and, so great was the desire of the people to be present, that some came to us at the hazard of their lives. We must, however, confess that much imperfection is yet seen, and some of those living here are not what they should be. This shall not damp our courage, but we will continue to direct them to Jesus. They all declare, that it is their sincere intention to be converted.

The schools have been regularly held, and are frequented not only by children, but by adults, who come not so much to learn to read and write, as to hear what may be said in them of our Saviour, and his love to sinners. At the examination, we were much gratified by the progress they had made in learning. Some could read a whole page without hesitation, and were tolerably expert in the rudiments of arithmetic.

This short account, dear Brethren, we beg you to receive in love. It gives, indeed, but a faint idea of what our Saviour has done in the year past, both for us and our dear Esquimaux; but, as we have experienced such goodness at his hands, we cast ourselves anew with confidence upon him with all our burdens, as his unworthy, but willing servants and handmaids, and pray him to give us a new and rich portion of faith and courage, to proclaim his great salvation to the heathen, and to all men, and to grant that we may bear such fruit as may remain.

We commend ourselves, and the dear Esquimaux congregation committed to our care, to your continued love, remembrance, and prayers before the Throne of Grace, and shall also remember you in all our supplications. May the grace of our Lord Jesus Christ be with us all. Amen.

With cordial salutations to all and each of you, we remain ever, your most affectionate Brethren and Sisters at Okkak,

(Signed) J. S. MEISNER. ADAM HALTER.
TRAUGOTT MARTIN.

(*To be continued.*)

Extracts from the third Annual Report of the Bristol Missionary Society.

The Lord said unto Abraham, "In thy seed shall all nations be blessed." This great and comprehensive promise being ratified by the solemnity of an oath, by the sign of circumcision, and by the rites of sacrifice, was the foundation of all subsequent dispensations of Heaven, and more unalterable than the laws of the Medes and Persians. From that time, Providence seems to have been wholly occupied in preparing the way for its accomplishment.

The history of the twelve patriarchs, and that of the nations with whose fate their interests were connected;---the cruel bondage of their posterity in the land of Egypt, and their miraculous deliverance;---their journeys through the wilderness, and their settlement in the promised land;---the Sinai covenant, and all the statutes and ordinances of the Levitical œconomy;---the spirit of prophecy from time to time poured upon the Church, and the extraordinary interpositions of Providence on her behalf;--the separation of the ten tribes from the family of David, and their dispersion among the heathen; the peculiar care constantly exercised over the kingdom of Judah; their captivity in Babylon, and their restoration to their own land;---the rise and fall of the Assyrian, Persian, Grecian, and Roman empires, which were productive of such important consequences to the kingdom of Judah, were all subservient to the appearance of the promised Seed, on which the salvation of Jews and Gentiles depended.

When the fulness of the time was come, and whilst a general expectation prevailed of the advent of the promised Saviour, and every eye was attentive to mark the signs of the times, which might indicate his coming,---"God sent forth his Son into the world;" and angels sang on the plains of Bethlehem, "Glory to God in the Highest, and on earth peace, and good will towards men." The grand design of these wonderful arrangements in the divine administration, having received its accomplishment in the incarnation, obedience, vicarious death, and triumphant resurrection of the Son of God; before his ascension into heaven, he delivered it, as an incumbent duty in solemn charge to his followers, that they should go forth and preach the Gospel to every creature; and to animate their exertions, he said, "Lo! I am with you alway, even unto the end of the world."

To the posterity of Abraham, who are called the Children of the Covenant which God made with their fathers, the Gospel was first preached, by the Apostles; after which, under the guidance of the Holy Spirit, those venerable men turned to the Gentiles, that the blessing of Abraham might come upon them through faith. So ardent was the zeal of the primitive Christians, and so glorious were the triumphs of Christianity through the different provinces of the Roman empire, that during the two first centuries, it seemed as if the commission of the Redeemer was about to be executed in its fullest extent. But, alas! Corruption, which had insinuated itself into the vitals of the Church, now extinguished her holy zeal, and paralyzed her Missionary exertions. Ages of midnight darkness succeeded. Genuine Christianity expired at the shrine of spiritual despotism; or, stained with blood, sought her safety in obscurity. About the same time, the Mahometan impostor appeared as a scourge in the hands of God, against the degenerate Christians of the East. Darkness covered the whole Church, until God said, "Let there be light," and the morning of the reformation dawned. Little, comparatively, had been done since the commencement of that auspicious day, towards the diffusion of the Gospel amongst the nations, until the reign of George the Third.

The Missionary Society was established on the most liberal and comprehensive principles, to confront the blasphemies of infidelity and atheism, and to combine the energies of Christians of all denominations, in one grand effort to spread the Gospel through every region of the globe. The operations of the Society have been attended with the most pleasing success. The Missionary zeal which it has kindled through the whole Christian Church, the numerous and valuable institutions to which it has given existence, especially the British and Foreign Bible Society; the fundamental principle of its constitution, in which different parties may conscientiously unite and co-operate, and the remarkable outpouring of the Holy Spirit upon the labours of the Missionaries, render the period of its formation one of the most important æras in the history of the world, and seem to indicate that it is the great instrument destined by Divine Providence to bring on the glories of the millennium. It is with peculiar emotions of delight and fervent gratitude to the God of all grace, that the Committee of the Bristol Auxiliary Missionary Society report to the friends the progress of the Parent Institution since their last Anniversary.

The Otaheitan Mission still continues to flourish. The number of those who have renounced the idols of the country, and are become the worshippers of Jehovah, is daily increasing. They are regular in their attendance on the means of instruction, and conscientious in the observance of the Sabbath,—of secret and of family prayer. They hold their prayer-meetings, which are well attended; and so striking is the change which the Gospel has produced among them, that they are derided by their neighbours, who call them by the name of Burea Atua, the praying people.

Kings, chiefs, and even idolatrous priests, are among the converts of the South-Sea Mission; the gods have fallen into general disrepute, and the people scruple not to call them bad spirits—foolish spirits—while they acknowledge Jehovah to be the good Spirit.

The Missionaries at Otaheite are engaged in translating the Scriptures into the language of the natives, a portion of which they have printed at Port Jackson for distribution among the islanders. In a letter, dated Eimeo, September 17, 1814, they state that the school has increased to upwards of two hundred, the greatest number of whom make a pleasing progress in spelling, reading, and writing in sand. The call for books is very great, and the desire of learning general amongst them. The following is an extract of a letter from the Rev. Mr. Marsden to Mr. Hardcastle. "I have received the most pleasing information from Eimeo. The Lord is doing great things for them, and by them Christianity is gaining ground fast among the natives. Much has been done, and much will be done. The flourishing state of the South-Sea Missions, at the earnest request of the Missionaries, induced the Directors to determine on sending additional labourers, who are acquainted with printing, gardening, medicine, and other useful arts; that when they arrive at Otaheite, they may be able to print whatever may be wanted for the use of the Mission, as well as to promote various other branches of civilization. O God! though we have long sown in tears in that unpromising soil, we thank thee that we now reap in joy. This is thy work, and it is marvellous in our eyes."

The Rev. Messrs. Kam, Supper, and Bruckner, who embarked for Java at the close of the year 1813, arrived at Batavia on the 26th of May, 1814, where they were kindly received by his excellency governor Raffles, who cordially approves of the Mission, and cheerfully co-operates in any plan tending to promote the views of the Society. Soon after their arrival, an Auxiliary Bible Society was established in the governor's house, and Mr. Supper and one of the Missionaries was appointed Foreign Secretary. Here are two Baptist Missionaries, of whom our brethren speak in high terms of commendation. One of whom preaches every Sunday afternoon in the Malay language. Both of them have since been very ill. Mr. Supper ascribes their illness to their living in a very unwholesome place, and has taken pains to find a more suitable situation for them. The field of labour here is vast:—"Our number here," say the Missionaries, "is as the dust of the balance," and they earnestly implore that additional labourers may be sent to their assistance.

Mr. Le Brun, on his arrival at the Isle of France, was received by his excellency the governor in a friendly manner; who not only expressed his readiness to render every assistance to the Mission in that place, but his earnest desire to promote a Mission to the Island of Madagascar. The Directors have resolved to commence that work, as soon as proper instruments can be obtained.

In China, the indefatigable Mr. Morrison, and his excellent coadjutor, Mr. Milne, are labouring for the salvation of that immense empire.—Mr. Morrison has printed two thousand copies of the New-Testament; ten thousand copies of his Chinese Tract; and five hundred copies of his Chinese Testament, in a language which may be read by hundreds of millions of the human race. But what are they to the necessities of the population of one-third of the whole globe, who speak the Chinese language?—Mr. Milne declares that the city of Canton alone would be but indifferently supplied with a million of copies!—He laments that their funds are exhausted, that they cannot go a single step further, nor print a single copy more, unless further aid be afforded from this country. "This," he adds, "is the fact; and I hope it will plead more strongly than ten thousand entreaties with the Christian public." Our grateful acknowledgments are due to the Religious Tract Society, who have voted a handsome sum to Mr. Milne, to assist in printing of Chinese Tracts; and also to the British and Foreign Bible Society, who have generously voted to Mr. Morrison the sum of *Two Thousand Pounds*, to assist him in the translation and distribution of the Holy Scriptures*; The following account of the confession and baptism of a Chinese convert, the first fruits of Mr. Morrison's labours, your Committee hope will be peculiarly interesting.—"Jesus," says the young convert, "making atonement for us, is the blessed sound. Language and thought are both inadequate to exhaust the gracious and amiable goodness of the intention of Jesus. I now believe in Jesus, and rely on his merits to obtain the remission of sins. I have sins and defects, and without faith in Jesus for the remission of sins, should be eternally miserable. Now that we have heard of the forgiveness of sins through Jesus, we ought, with all our hearts, to rely on his merits. I entirely call upon God the Father, and rely upon God for the remission of sin, I also pray to God to confer upon me the Holy Spirit." "At a spring of water," says Mr. Morrison, "issuing at the foot of a lofty hill by the sea-side, away from human observation, I baptized, in the name of the Father, Son, and Holy Spirit, the person whose character and confession has been given above. O that the Lord may cleanse him from all sin in the blood of Jesus, and purify his heart by the influences of the Holy Spirit. May he be the first fruits of a great harvest;—one of the millions who shall believe and be saved from the wrath to come."—

Mr. Milne has lately made a tour of fourteen hundred miles to the island of Java, for the purpose of distributing the New-Testament and Religious Tracts. He was every where welcomed by persons of all ranks with the warmest hospitality. Three copies of the Gospel he left in the Heathen temple, for the use of the priests; and sent others to Banjerman, Pontiano, and Lambras, on the Island of Borneo. The Chinese received his presents with gratitude—listened to his discourses with attention—called him "Padri Tjina," the minister of the Chinese; strongly importuned him to continue, and establish a Mission at Java: and after his departure, expressed a strong desire that he would return and explain the book which he had given to them; declaring that they could find no rest day nor night in their minds since they had read it. Mr. Milne, in a letter to our worthy Secretary, dated Canton, February 6, 1815, says, "As there will be a third fleet this season, I expect to send you as an appendix to my journal, a few ideas on a plan for the establishment of six or seven new Missions; or, as Mr. Morrison calls them, branches of the Chinese Mission: some of them, however, relate to other people; viz. the Malays and Javanese. You will see from the journal of my highly and justly esteemed elder brother, that we have resolved on commencing a Mission at Malacca, which work falls to me.—The Lord give me wisdom. It is wished by Mr. Morrison, that as Malacca commands a ready intercourse with all the Malay countries, lies in the way to Siam, Cochin China, and China itself, it might become the chief seat and centre of all your extra Ganges Missions, especially the Chinese." He further adds, "I hope the Bible Society will ever keep their eye on, and turn the stream of their benevolence towards China. We want, Sir, *Fifty Millions* of New-Testaments for China, and after all, only about one-sixth of the population would be supplied. I should ask no higher honour upon earth than to distribute the said number."

In the vast regions of India, comprehending incalculable millions of mankind, all sunk in the abominations of idolatry, or groaning under the despotism and stupified with the delusions of Mahometanism, among whom are sixty millions of our fellow-subjects, your Missionaries are labouring in their different stations with steady perseverance and various success. Mr. Loveless, at Madras; Messrs. Gordon and Pritchard, with the assistance of a converted Brahmin, at Vizagapatam; Mr. Lee, at Gangam, a populous town on the Orissa Coast; Mr. May, Chinsurah; Messrs. Hands, Taylor, and Xavier, at Bellhary; and Mr. Ringletaube, at Travancore, are all diligently employed in founding and superintending schools, translating the Holy Scriptures into the language of the different nations around them, distributing copies of those already translated, visiting the temples of the gods, expostulating with their deluded worshippers, and preaching the Gospel with the Holy Ghost sent down from heaven. In many places a deep concern seems to have been excited among the natives; the horrors of Paganism are retiring before the light of the Gospel, and your Committee have the pleasure of reporting that only one victim perished under the wheels of Juggernaut at the last festival.—

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* The same noble Institution has since voted another *Thousand*, in addition to their former donations.

Your Committee, in order to avoid as much as possible the tediousness of detail, refer you to the last report of the Parent Society, for information concerning the progress of the Lascars, and the advantages likely to be derived from an intercourse with that oppressed and neglected race of men, the prosperity of the Seminary under the superintendance of the Rev. David Bogue, and the state of the Missions at Ceylon, Malta, the different stations in North-America, and the West-Indies. But they cannot deny you the pleasure which they know you will derive from a short excursion into the delightful plantations of South-Africa; where you will see, on every hand, the briers transformed into myrtles, the wilderness blooming as the rose, and the desert adorned with the plants of righteousness, flourishing in all their beautiful variety, rejoicing as the garden which God has planted.

With mingled emotions of awe and reverence—joy and gratitude, your Committee approach the station of the late apostolic Vanderkemp. The great revival which has taken place there, began with the conversion of the son of a Caffre Chief, who had been a ringleader in folly and dissipation. The extraordinary change produced in the character of this youth made a deep impression on the minds of many.

The religious assemblies of the brethren were now crowded; multitudes were seen bathed in tears, and heard crying for mercy; the believing Hottentots wept for joy over their countrymen;—fifty persons were shortly received into the Church, and so mightily grew the word of the Lord and prevailed, that others were daily added to their number. In a letter from Mr. Messer, dated Bethelsdorp, April 10th, 1815, he says, " Brother Read and I have baptized one hundred and thirty adults since the first of January last. Daily my house is crowded with old and young, inquiring after the Lord." Mr. Read also, in a letter dated April 9th, 1815, confirms the same statement. " The work of conversion," says he, " still goes on rapidly. We can say that almost every day, souls are added to us. Yesterday about two hundred and fifty were sitting round the table of the Lord, many, very many, with tears streaming down their cheeks, whilst receiving the emblems of Christ's body and blood. At such time, I am led to take a retrospective view at the period when I resided at Hackney, and the circumstances in which we found this people; and I am constrained to adore Him, who has wrought such wonders and caused us to behold them."

It has often been objected against the Missionary Society, that, in the execution of its plans, civilization is neglected. The following statement, your Committee conceive, will be admitted as a sufficient answer to this objection.

" The government at the Cape had laid a considerable tax on Bethelsdorp. The operation of this tax was greatly feared; especially as (through peculiar circumstances) the amount of two years' taxes was to be paid at once. Remonstrances, says Mr. Read, proved useless; and the only alternative was for the people to exert themselves to the utmost, to raise the money. Accordingly they were scattered abroad, some hewing wood, and sawing timber; others beating bark or burning charcoal, the smith, the wheelwright, the carpenter, &c.; all exerted themselves to comply with the demand upon themselves and their poorer relations; so that at the appointed time the tax was paid—a sum amounting to three thousand six hundred rix dollars. The people having been able, in so short a time, to raise such a sum by their labour, will, I trust, convince the world that civilization has not been so much neglected at Bethelsdorp, as some have supposed. The day after the tax was paid, many people being together at Bethelsdorp, a regular Auxiliary Society was proposed and established. Twelve of the number were chosen to form a Committee, and subscriptions were immediately made. The number of subscribers is four hundred and fifty-two; and the sum subscribed nine hundred and thirty-eight rix dollars, about two hundred pounds, and more is expected. When this sum is collected, it is supposed that Bethelsdorp will be free of expense to the Missionary Society. Our school flourishes exceedingly; and I suppose that we have at least a thousand persons in want of Bibles, besides constant demands from farmers, &c. It would afford great satisfaction to the members of the Missionary and Bible Societies, to hear the number of Hottentot children reading the Bible as well as I can; who, ten months ago, did not know the alphabet. At present they cannot be supplied with Bibles to read to their aged parents at home."—Nor is this remarkable revival confined to Bethelsdorp. The flame soon spread through the other Missionary stations in South-Africa, from which the most interesting accounts are daily received to augment the fulness of our joy. New Missionary stations have been opened; others are in contemplation; and at the first general meeting of the Missionaries at Graaf-Rennet, the residence of Mr. Kicherer, six converted natives, Guiquas and Hottentots, have been solemnly set apart to the Christian ministry. On the next day, one of them, Waterbore, preached on Acts xix. 30, 31. The whole services were highly pleasing and impressive. Two hundred dollars were collected for the Missionary Society, and an Auxiliary Society was formed; twelve of the inhabitants of Graaf-Rennet were chosen Directors, and upwards of three hundred dollars were subscribed. Amongst the converted natives thus solemnly designated to the work of the ministry, Cupido, the waggon-driver of Mr. Campbell, when in Africa, seems to be the most distinguished. Mr. Read, speaking of that excellent man, who was then going to strengthen the hands of Mr. Anderson, in the Namaqua Country, observes, "The Lord, I believe, is preparing him for a great work. For the last four months, he has been in rotation with us, giving public instruction, and is generally so much affected that the tears are running down his cheeks. He enjoys peculiar nearness to Christ; says he has long seen him as his Prophet and Priest, but now he views him in his kingly office, with a crown upon his head, and possessing all power in heaven and upon earth. He preached yesterday from Matt. xxviii. 19. *Go ye therefore*, &c.; showing how the Gospel had spread in the world, and especially in Africa; and towards the conclusion he exhorted the brethren, particularly the younger, to activity and exertion." There is one fact that your Committee would particularly notice. It is well known that there is no description of human beings upon the globe, amongst whom fewer converts to the Christian faith have been made than the followers of Mahomet. The ministry of Cupido, however, has been blessed to the conversion of one at least, if not two, Mahometan priests. Here we have another striking instance how God is pleased to employ the feeblest means to bring to pass events of the greatest magnitude. What learning and philosophy, reason and eloquence, great talents combined with exalted piety could not effect, is at length accomplished by a converted Hottentot. That God, who tore up the foundations of idolatry throughout the Roman world, by the hands of the fishermen of Galilee; by the instrumentality of a converted Hottentot, has now laid the axe at the root of the empoisoned tree of Mahomet.

Your Committee close their review of the operations of the Parent Society, and take their leave of Africa, with observing that the Mission in that country produced, in one year, three hundred converts; and that if the present Missionaries were now called to rest from their labours, the good cause no doubt would still go on and prosper; and they entertain the most pleasing hope that in a few years the Gospel will spread through every part of that immense continent. Upon the whole, since the formation of the Bristol Auxiliary Society, the success of the present Institution has far exceeded their most sanguine expectations. But how extensive is the field that yet remains to be cultivated! After the lapse of eighteen hundred years, with an impassioned tone we must still repeat the words of our blessed Lord; "*The harvest is truly great, but the labourers are few.*"

With pleasure your Committee recall to your remembrance the honour that was conferred on your Society during the last year by the ordination of three Missionaries in your city. The recollection of the joy, the extasy, and the strong Missionary feeling that was excited by that solemnity, is indelibly impressed on their hearts. They inform you that, during the last year, one thousand one hundred and one pounds, nineteen shillings, and seven pence, was received by your Treasurer, which has been transmitted to the Parent Society. They exceedingly rejoice in the progress of the Juvenile Missionary Society. And present their most grateful acknowledgments to the gentlemen, but especially the ladies, who have taken an active part in promoting its interests. They have now the melancholy task of recording the death of Mr. John Day, your gratuitous Assistant Secretary. A warmer friend to the Missionary cause does not exist. His consummate modesty threw a veil over the powers of his mind, and the other virtues of his heart. To know him was to love him, and they who knew him most loved him best. His removal hence forcibly reminds us of our own mortality, and the mortality of the poor Heathen. How many myriads of idolaters have passed into eternity since the formation of this Society! How many millions since the present Society was established in London, in 1795! "Let us labour while it is called to-day." The cross of Christ is the centre of our union; the superintendence of Divine Providence is our guide; and the salvation of the Heathen world, the reward of our labours. O God! direct our councils, and crown our feeble efforts with thy blessing, that the whole earth may soon be filled with thy glory! *Amen.*

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CHINESE SCRIPTURES.

The unspeakable importance of widely circulating the word of God in the Chinese language, may, in some measure, be conceived of, by observing the vast extent of country through which the character in which it is written is known.

The late Dr. Buchanan, quoting Barrow's Travels in India, p. 615, says, "The Chinese character is understood from the Gulf of Siam to the Tartarian Sea, and over a very considerable part of the great Eastern Archipelago; and the Cochin Chinese use no other writing than the pure Chinese character, which is also the case with the Japanese." *Evang. Mag.*

OTAHEITE.

Several hymns have been composed in the Taheitan language, and some copies printed at Port Jackson, are in the hands of the natives; others are so desirous of obtaining the remaining copies, that they are ready to quarrel for them. "What an alteration (says one of the Missionaries) is this! Instead of drumming and dreadful howling, the praises of God are resounding from different quarters every evening."

The following is the first verse of a hymn founded on Jer. x. 11. "The gods have not made the heavens and the earth, even they shall perish from the earth, and under these heavens."

Teie nei ta tatou,
Ehoama e hamaitai;
T'ioa mana, ioa matau
Te Atua no te rai. *ib.*

CALEDON.

Mr. Seidenfaden, in a letter dated at Caledon, May 21, 1815, informs the Directors that the affairs of that Missionary settlement go on prosperously. "In the course of this year," says Mr. S. "I have baptized twenty adults, and twenty more are candidates for baptism, in whose hearts I hope the Lord has begun a good work. The preaching of the word is well attended. Every evening I have more than 200 hearers, and on the Lord's days between 300 and 400. There are about forty or fifty in the school, many of whom begin to read well in the Bible, and have learnt a great many hymns by heart, which they sing at the beginning and end of the evening service. To see that they make so much progress gladdens my soul, for I perceive that the Lord is pleased to bless my labours."

We rejoice in the apparent prosperity of this new settlement, in which we see religion and civilization rapidly advancing, hand in hand. *ib.*

HOLLAND.

We rejoice to hear of the activity of our Dutch friends. A branch of the Rotterdam Missionary Society is engaged in visiting the military hospitals, and distributing Dutch, German, English, and French Tracts. About 100,000 have already been distributed. *ib.*

MISSIONARY SEMINARY IN SWITZERLAND.

By a letter from the Rev. Mr. Steinkopff, dated Stuttgart, Oct. 30, 1815, we are glad to find that the Missionary spirit revives in that country. Mr. S. says, "The Missionary spirit has much increased. Not only have many contributed their mites for the support of the Berlin seminary, but last summer our Basle friends, who are active and indefatigable in every work of faith and labour of love, have applied to their government to establish a Missionary seminary in their own town. Government have gladly granted them leave; several young men have applied to the Missionary Committee, which is now established at Basle, and consists of most worthy men, to be received into the seminary. A suitable inspector was then looked for, and the choice is fallen on the Rev. Mr. Blumhardt, a most worthy and truly pious clergyman, who translated Mr. Begue's "Essay," and Dr. Buchanan's "Christian Researches." Our Basle friends have already collected about £400.; many Christian friends in Switzerland have promised their aid, and several merchants will give their annual subscriptions. *ib.*

DOMESTIC.

Very interesting intelligence has lately been received in this City, concerning the work of the Holy Spirit in various parts of this and the neighbouring States, in awakening the attention of sinners to the concerns of their immortal souls. Great numbers have abandoned the ranks of irreligion and open rebellion against God, and united themselves to the followers of their Lord and Saviour Jesus Christ. The following places in this State, are named as having been more especially favoured with the merciful visitations and quickening influences of Divine Grace; viz. Sagharbour, East-Hampton, and Bridgehampton, on Long-Island; several places in Orange and Delaware Counties; the towns of Augusta and Troy. In all the Eastern States, particularly those of Rhode-Island, Connecticut, and Vermont, there appears to be a great movement in the Christian Churches. In the City of Philadelphia, and especially in the Northern Liberties, there has been a considerable awakening. We have also cause of praise to God for having, in some good degree, visited a part of this City with special tokens of his presence.

Of particulars concerning the above-mentioned revivals, we have not sufficiently authentic documents to warrant a relation of them. If any such are received, we shall feel much pleasure in publishing them. We may, however, soon expect highly interesting reports of the state of religion throughout the States, from the great Ecclesiastical Conventions, at their approaching annual sessions. With accounts coming through such channels especially, it will delight us to fill the pages of this publication, concerning the progress of the cause of Christ in our beloved country.

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The following lines are the production of a young Christian, at the age of 15.

Break forth, ye sighs, as well ye may;
Fall fast, ye tears, from day to day:
For, cause indeed have I to mourn—
With bitter pangs my heart is torn.
My soul is wearied out with care,
And dark despair.

A weary pilgrim here, I stray,
With nought to guide me on my way;
With not a ray of heavenly light
To lead my wand'ring feet aright.
Oh! shall I never, never find
Sweet peace of mind!

Blest Sun of Righteousness Divine,
Arise upon this soul of mine;
Take, take away this sinful heart,
And bid my doubts and fears depart.
Oh! purify my sin-sick soul,
And make me whole.

THE

CHRISTIAN HERALD.

Vol. I.] *Saturday, April* 13, 1816. [No. 3.

At the General Convention of Delegates from the Bible Societies in the United States, to be held in this City on the 8th of May next, the question respecting the expediency of establishing a *National Bible Society* for this country, will doubtless occasion some interesting discussion. The following Memoir was written with a view to throw some light on that important subject. The facts which it contains, are considered not only to have a material bearing upon that question, but to be of such a character as to make the communication of them to the public through the medium of this paper not unacceptable to the greater part of its readers. Any appropriate remarks on the subject which may be offered for insertion in the Christian Herald, will receive all due attention.

A Memoir on the subject of a general Bible Society for the United States of America.

In a country possessing as many Bible Societies as the United States, it cannot be necessary to prove, that every Christian is under an obligation to promote the universal diffusion of the sacred records of his religion. The obligation is felt and acknowledged; and if the efforts of American Christians to disseminate the Scriptures, have not been proportionate to their abilities, it has arisen from their ignorance of the great want of Bibles, and from a want of concert among themselves, in consequence of the plan they have unfortunately adopted, of establishing *independent local* Bible Societies.

To convince the Christians of America that greater exertions are necessary than have hitherto been made, and to induce them to adopt a new system for the direction of their exertions, by showing the utter inefficacy of their present system, is the object of the following Memoir.

To prove that greater exertions are necessary, it will be sufficient to show, First, the number of Bibles wanted at home and abroad; and then,

To ascertain the number we have distributed.

On entering upon the first inquiry, our hearts sink within us at the recollection, that while the population of those countries in which the religion of Christ is professed, is no more than 213 millions, it is computed that there are in the world no less than 550 millions of souls, who have never heard of his name.

But while we lament the darkness of the heathen world, let us not think that the light of the Gospel is freely diffused in those lands on which the Sun of Righteousness has risen; for, on examination, we shall find that thousands and millions are hid from the brightness of his beams.

The whole number of Bibles which, in 1807, had ever been printed for the immense empire of Russia, whose population exceeds 50 millions, was about *six thousand;* and so late as 1811, there were in the provinces of Esthonia and Livonia, 400,000 families without a Bible.

In 1812, the number of persons speaking the Finnish language was not less than 1,300,000; and yet for 30 years before, not a Bible had been printed for their use; and scarcely a single copy was to be purchased.

In 1811, there were upwards of 1,500,000 Protestants in Hungary, possessed of but few Bibles.

In 1813, it was computed that *four* out of *five* in Denmark were without Bibles.

In 1807, in Iceland, whose population is about 50,000, there were only 40 or 50 Bibles.

In 1810, there were of the Persian Christians (so called) 200,000 who had never seen a Bible in their own tongue; and in Ceylon 350,000 professors of Christianity equally destitute.

In 1805, it was computed that in the southern part of Ireland two thirds of the Protestant families were without Bibles, and among the Catholics it was supposed that not more than *one* family in 500 had a copy of the Scriptures.

Let us now direct our view to Great Britain, where we are apt to suppose that "the darkness is past, and that the true light now shineth."

In Wales, there are 350,000 people speaking the Welsh language; but for 30 years before 1793, not a Bible had been printed for their use.

In 1807, among 4000 persons in a certain parish in Scotland, there were found but 12 Bibles.

In England so late as 1814, of 960 families in the town and neighbourhood of Southampton, 415 families, containing 1784 individuals, were found, on examination, to be without Bibles.

In 1810, it was computed that there were 10,000 families in the County of Norfolk without Bibles.

From an actual inquiry made by order of the Bishop of Durham, it was found that in that diocese there were 5800 families without a Bible; estimating the rest of England and Wales in this proportion, they must contain 350,000 families destitute of the Scriptures.

If such be the famine of the word of God in Great-Britain, where Protestantism and religious zeal have so greatly tended to diffuse it, how grievous must be the scarcity in France, Spain, Italy, and other Catholic countries!

Let us now look at home, and let us begin our inquiries with a State which has long been distinguished for the religious habits of its citizens. The Report of the Connecticut Bible Society for 1812, informs us, that there were more in that State without the Scriptures than the funds of the Society could supply; and let us remember, that this is one of the most able Societies in the United States, and the State probably better supplied with Bibles than any other district of the same population in the world. The Report of the Massachusetts Bible Society for 1813, asserts, that there are many settlements in the District of Maine, in which only *one* or *two* Bibles could be found. During the year preceding this Report, the Society had distributed within the Commonwealth no less than 2296 Bibles and 532 Testaments; and they declare that, "however improbable it may seem, this number was *needed*."

In 1814, it was estimated that there were in Ohio 13,000 families destitute of the Scriptures; 12,000 in the Territories of Indiana, Illinois, and Missouri; 5000 in the Mississippi Territory; 8000 in Louisiana; 10,000 in Tennessee; and 30,000 in Kentucky!

Such is the dearth of the Scriptures both at home and abroad. Surely "darkness has covered the earth, and gross darkness the people." But while we wonder at and lament this darkness, let us examine what we have done to dissipate it.

Owing to the want of a centre of religious intelligence in the United States, it is impossible to ascertain with exactness the number of Bibles which have been distributed by the American Societies: we may, however, arrive at some general conclusions.

The Report of the Connecticut Society for **1813**, states the whole number of Bibles distributed by that Society since its establishment, at 7644; and adds, that this is a greater number than had been distributed by any other Society in the United States. There were in the United States, at the commencement of that year, 24 Bible Societies: of these, *four* were formed in the course of the preceding year, and cannot be supposed to have distributed many Bibles during the few first months after their organization. Let us admit that the remaining twenty had each distributed as many Bibles as the Connecticut Society, (although we are assured of the contrary,) and the whole number which would have been distributed at the commencement of 1813, would have been but 152,880. But when we recollect that the Connecticut Society, with one exception, is the oldest in our country; that two of the above Societies are Bible and *Prayer-Book* Societies, and it is believed distribute most copies of the latter book; and that another of the twenty is a Bible and *Tract* Society, and therefore devoting only a part of its funds to the distribution of the Bible, we shall perceive how very distant the admission we have made is from the truth. Since 1813, the number of Bible Societies has greatly increased; but the new Societies have been chiefly confined to towns and counties, and embracing but small districts of country, their funds have been proportionably limited; and many of them are likewise of very recent date. If, therefore, we state the whole number of Bibles which, at the beginning of 1816, had ever been distributed by the American Societies, at about 150,000, we shall probably overrate the actual amount. The whole amount of Bibles, then, which Christian America has distributed, is not more than sufficient to supply each individual in Kentucky who is now destitute.

But to love others besides ourselves, is the peculiar characteristic of Christianity. Let us therefore inquire to what extent we have diffused the light of Revelation beyond our own borders? In order to send the Bible to foreigners, we must publish it in other languages than our own. It is believed the American Societies have not distributed the Bible in more than *four* languages, viz. English, French, Dutch, and German. The exact number of Bibles which have been sent out of the country cannot be ascertained; but it is most probable that, with the exception of some sent to Canada, no considerable number, in any language, has been sent beyond our own territories; and that the French, Dutch, and German

Bibles, which have been distributed, have been given to those of our own citizens who speak these languages.

Thus it appears that since 1808, when the first Bible Society was established, the Christians of the United States have, through the medium of their Societies, distributed about 150,000 copies of the Bible, in four languages, and chiefly among their own countrymen. Such is the offering which, as a nation, we have made at the shrine of Christian benevolence;----such is the return we have made to Heaven, for the national and individual blessings we enjoy!

Having thus ascertained what we ourselves have done in the cause of the Bible, let us see what others have done in the same cause.

It appears from the last Report of the British and Foreign Bible Society, that the Christians of Great Britain have, during the last eleven years, through the medium of that Society, been instrumental in distributing 1,299,282 copies of the Scriptures, in 55 languages, and have aided in the establishment of Bible Societies in almost every part of the Protestant world. The income of this Society, for the last year, amounted to $443,000, a sum sufficient to purchase, in this country, 600,000 Bibles, like those distributed by the American Societies.

In *one year*, then, the British and Foreign Bible Society could distribute 600,000 Bibles; while the American Societies, since 1808 to the present time, have not probably distributed more than 150,000!

And does the zeal and ability of the British Christians exceed that of ours in this proportion? Heaven forbid. To what, then, is this amazing difference to be imputed? Solely to the difference of the instruments employed. Let us therefore examine these instruments, and compare them with each other.

To promote the general diffusion of the Bible, the Christians of America have established 108 *independent local* Bible Societies, which are scattered throughout the United States from Vermont to Louisiana*. Of these there are 10 which, from their name, profess to be *Auxiliary* Societies. The author has seen the constitutions of three of the ten, and they are, to all intents and purposes, *independent* Societies, not being bound to render the slightest pecuniary assistance to any other Society whatever. Of the remaining seven, two are female Societies. As it does not appear from their names that they are auxiliary to any Society in particular, it is most probable that nothing more is meant by the term than an accordance with the objects and views of the Societies previously established. I am therefore justified in saying, that the means which the American Christians are employing to promote the general diffusion of the Bible, are 108 *independent local* Bible Societies. We have already seen the effects produced by these means, and have contrasted them with the astonishing and magnificent result of the labours of the British Christians.

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* See the sixth Report of the New-York Bible Society.

(To be continued.)

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Extracts from the Third Annual Report of the Female Bible Society of Geneva. Read and approved at the Annual Meeting of the Society, January 1, 1816.

This Society was formed in March, 1813. At that time it was not expected that it would ever be extended much beyond the village of Geneva. The few who then subscribed the Constitution, had no higher views than to be instrumental in communicating the Word of Life to some of the destitute in their own neighbourhood. But they were soon encouraged to hope that their sphere of usefulness might be extended to the neighbouring towns and counties. This hope has been, in a great measure, already realized. Many members have been added to the Society from different towns in this county, and in the counties of Seneca, Cayuga, Genesee, and Steuben. Some of these reside at places more than *fifty* miles distant from Geneva. As it could not be expected that these distant members would attend the stated meetings of the Society in this village, it was agreed that any number of members residing near each other, and at such a distance from this place as to render it inconvenient to meet here, should, at their request, be considered as a *Branch* of the Society; and that it should be recommended to them, (if they should deem it expedient,) to meet together in their own neighbourhood, statedly, on the days pointed out in the Constitution for the quarterly meetings of the Society, and at such other times as they might think proper, to consult and pray together for the extension and usefulness of the Society in general, and of the particular Branch of it in their own town. It was also agreed, that such person or persons as these several Branches might nominate to the Trustees, should be appointed as *Agents* of the Society, whose duty it should be to superintend the distribution of Bibles in the respective neighbourhoods or towns where they might reside, and to correspond with the Trustees, communicating to them, from time to time, such information and advice as they might deem important.

Some *Branches* have already been instituted, and their *Agents* appointed. This has been done in full confidence that in all their transactions relative to the Institution, they will keep in view the great object of the Society, and will do nothing inconsistent with the spirit of its Constitution and Laws.

The towns in which Branches have been formed, are as follows:

Wolcott, Geneseo, Leicester, (in the county of Genesee,) Cayuga Village, Romulus, (in the county of Seneca,) Gorham, West Bloomfield, Richmond, Avon, Lyons, Prattsburgh, (in the county of Steuben.)

The whole number of Members now belonging to the Society is 369.

The whole number of Bibles received by the Trustees since the organization of the Society is 614.

These Bibles, (except four presented by D. Hudson, Esq.) have all been received from the New-York Bible Society, on the following terms:

A donation, - - -	50
Do. - - -	80
At 62 1-2 cents, - - -	80
At 50 cents, - - -	400
From D. Hudson, Esq. - -	4
	614
Of these, there are now in the hands of the Trustees,	160
Consequently, the number actually distributed is	454

These Bibles have been distributed in the following places:

In Geneva, and its vicinity, Wolcott, Genesee, Leicester, West-Bloomfield, Cayuga Village, Romulus, Gorham, Lyons, Richmond, and a few other places.

The Trustees, in the name of the Society, take this opportunity to express their grateful sense of the generous notice which the New-York Bible Society have taken of our humble Institution, and to acknowledge our obligations to that Society for their liberality, manifested not only by their repeated *donations* to us, but also by their vote, "to furnish this Society with Bibles at *Fifty Cents* per copy, to the amount of the funds which we may send them for that purpose."

While we feel and acknowledge our obligations of gratitude to our friends in New-York for these acts of kindness, let us also consider them as indications of Providence in favour of the good cause in which we all profess to be engaged; and let us, by our increasing activity and liberality in this good cause, manifest that we are not insensible of our obligations to the great "Giver of every good and every perfect gift," for the rich blessings and privileges which we are permitted to enjoy.—By our conduct, let us prove that we, also, (in our limited sphere, and according to our feeble abilities) are willing to unite and co-operate with other more respectable Bible Institutions, in doing what we can to furnish the ignorant and the destitute with "the Holy Scriptures, which are able to make them wise unto salvation, through faith, which is in *Christ Jesus*."

We have abundant cause of gratitude that the Lord has hitherto prospered our Society, and has succeeded our feeble efforts far beyond what we had any reason to expect; and we humbly trust, that through his blessing on our endeavours, we have already been enabled to do *some* good: but still we are constrained to say, that much—very much remains yet to be done. The call for Bibles during the year past has been greater than in either of the two preceding years. And there are, without doubt, many in this extensive western country who are still destitute of the Oracles of Truth—the only sure guide to Eternal Life.

We cannot but hope and believe that there are yet many females, within the limits of our association, who are both able and willing to unite with us, and contribute their mite in dispersing abroad that Sacred Volume which is "profitable for doctrine, for reproof, for correction, and for instruction in righteousness."—We appeal not merely to the *piety*, but to the *compassion* also, of our female friends; and we ask them to contemplate the *spiritual poverty* of the numerous wretched families in our country, which are perishing for lack of knowledge; and then, seriously to inquire whether they can conscientiously withhold the trifling annuity which is required, in order to procure for them the Bread of Life? Who, that has any proper sense of the moral maladies of mankind, can refuse to do something to promote the growth of that Tree of

Life whose leaves are for the healing of the nations? The object of our Society is, to give the gospel to the *poor*. This, if prosecuted with proper motives, is a divine work—it is *Christ-like.*—One of the evidences of the divine mission of Christ, was, that "the *poor* had the gospel preached unto them." Let all, then, who would imitate the divine Saviour, and be workers together with God, come forward and join in this blessed work of sending the gospel to those who are, in every sense, *poor and needy.*

Do we desire to be instrumental in relieving our fellow creatures from this distressing poverty, and in communicating to them the "true riches?"—do we wish to promote social peace, and good order, and the proper discharge of the relative duties of life?—Then let us distribute the *Bible:* For, if the principles of this Holy Book were thoroughly inculcated, and its dictates universally obeyed, there would be no more fraud and oppression—no more tyranny in rulers, nor rebellion among subjects. There would be no more "wars and fightings" in the world. The sword would be beaten into the plough-share, and the spear into the pruning-hook.

Does righteousness exalt a *nation?*—is national piety uniformly connected with national prosperity?—Then, if *women*, also, may be allowed to feel and express a love of country—then, let us use our humble endeavours to send into every part of our beloved country that Holy Book which lays the foundation of all true piety, and contains the elementary principles of all true patriotism.

We cannot conclude without again expressing our hope that all pious and charitable females in this western country will cheerfully unite with us in our feeble efforts to aid the friends of Zion in other parts of christendom in their laudable attempts to put the sacred volume into the hands of the vast numbers who are now suffering "a *famine*—not a famine of bread—but of the Word of the Lord." We are friendly to other kinds of religious and charitable associations, and we are willing to contribute to their support; but we presume to say, that none of them can be less exceptionable than *Bible Societies.* In these, all denominations of christians may cordially unite.—Here, their "scattered rays of light and love" may be collected together, and, by acting in concert, may act more forcibly and effectually in dispelling the dark clouds of ignorance, jealousy and bigotry, which have too long enveloped this fallen world.

Officers for the year 1816, *chosen at the Annual Meeting, January* 1, 1816.

Mrs. HANNAH AXTELL, *President.*
Mrs. ANN CARY DOX, *Corresponding Secretary.*
Mrs. ANN COLLINS, *Treasurer.*

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Extracts from the fourth Annual Report of the New-York Religious Tract Society.

In presenting to the Society their Fourth Annual Report, the Managers have the pleasure to state, that, during the past year, they have very considerably enlarged the sphere of their labours. Notwithstanding they have had still to struggle with the discouragement of narrow and embarrassed funds; yet they have endeavoured to proceed in their operations with a steady course, obedient to the inspired injunction—*In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not which shall prosper, or whether they shall both be alike good.*

In giving a detailed account of the transactions of the past year, the Managers, in pursuance of the order heretofore observed, will first notice the state of their stereotype edition of the Larger Catechism, with Scriptural proofs.

In the last Report, it was mentioned, that of the edition of 5000 copies of the Catechism, 292 had been sold; that 200 had been sent abroad for sale; and that there were still on hand 4408, which were estimated, in sheets, at about 700 dollars. Since the date of that Report, the call for this work has fully equalled our expectations.

Two hundred and ninety eight copies have been sent, agreeably to order, to different parts of the county of Oneida, where we understand it has already been introduced, by a number of the clergy, into their catechetical schools.

Early in the last spring, *ninety-one* copies were sent into the county of Orange, in compliance with an order from the Rev. Mr. Miligan.

In August, *sixty* copies were purchased by the Rev. Mr. Frost, of Whitesborough, for the youth of his congregation.

In the course of the spring and summer, the Rev. Dr. Woolworth, of Bridgehampton, on Long-Island, desirous of introducing this valuable work among the youth of his own and the adjacent congregations, transmitted an order for 100 copies, and soon after, a second order for the additional number of 200. The first parcel, and half of the second, have been sold, and the avails paid into the hands of the Treasurer.

Application has recently been made for a quantity, to supply several congregations on another part of the Island.

About 60 have also been sold during the last year, to supply the catechetical schools in this City.

There are now on hand 3600 copies. Of these about 700 are bound; and the residue, having been already folded and collated, are prepared for binding, whenever they shall be wanted to supply the demand.

The Board have been thus minute on this head, under the impression that the Society would be gratified to learn, that this excellent system of Divine Truth is gradually finding its way into the hands, and we trust, in some instances, to the hearts of our youth. Should the example of the congregations we have mentioned be followed, as we have reason to hope, by others throughout the State, our present edition would soon fail to supply the demand; and, so far at least as that edition should extend, we shall have accomplished, perhaps in the best manner practicable, the important end for which our Society was established.

It was stated in the last Report, that the Tracts then on hand, amounted in number to 46,345. Since that period, the Managers have printed 70,000, as follows :---

5000 of No. 4—The Lord's Day. 5000 of No. 7—Sin no Trifle. 5000 of No. 9—Poor Joseph. 5000 of No. 12—A Serious Inquiry. 5000 of No. 11—Converted Negro. 5000 of No. 13—Swearer's Prayer. 5000 of No. 18—Covey. 5000 of No. 22—Bible best of all Books. 5000 of No. 27—Pastoral Visits. 10,000 of No. 31—The Dairyman's Daughter. 5000 of No. 32—Sin and Danger of neglecting the Saviour. 5000 of No. 33—Sixteen Short Sermons. 5000 of No. 34—Importance of Sobriety.

During the last year, the Managers have distributed, including the number sold, 85,576 Tracts; a greater number than were distributed and sold in the three former years. The following statement will show where the Tracts have been distributed :—

To the Cape of Good Hope, Batavia, and Canton, 180; to the Island of St. Croix, 200; to the Island of St. Christophers, 100; to other West-India Islands, 500; in Lower Canada, 100; at New-Orleans, 327; at Charleston, S. C. 480; in the State of Kentucky, 300; in the State of Virginia, 500; in the State of Ohio, 200; in various parts of New-Jersey, 5236; in the State of Connecticut, 1000; in the State of Massachusetts, 1220; in the State of Rhode-Island, 308; in the State of Vermont, 204.

In the following Counties of the State of New-York :—West-Chester, 1367; Rockland, 780; Orange, 2020; Sullivan, 300; Ulster, 600; Greene, 600; Dutchess, 1000; Columbia, 1664; Washington, 920; Rensselaer, 400; Essex, 200; Franklin, 132; Albany, 600; Schenectady, 400; Saratoga, 200; Jefferson, 600; St. Lawrence, 500; Chenango, 384; Oneida, 2132; Ontario, 880; Seneca, 200; Cayuga, 850; Niagara, 240; at the Montezuma Salt Works, 408; on Shelter Island, 550; in various parts of Long-Island, 2982; on board of the Steam Boats during the year, 4170.

In addition to the above, there have been presented to different Societies for their distribution, as follows :—

To the Newark Cent Society, 800; to the Tract Society of South-Salem, 200; to the Providence Female Tract Society, 500; to the Utica Auxiliary Society, 1000; to the Tract Society at Rome, 1000; to the Female Tract Society at Brooklyn, 550; to the do. do. do. at Flatbush, 550; to the do. do. do. at Hanover, N. J. 200.

The remainder have been distributed in the Alms-House, the Hospital, the State Prison, the Debtor's Prison, the Bridewell, among Charitable Institutions, in the Markets, on board of Vessels, and among the inhabitants of the City.

Since the last Report, there have been sold at the Depository 27,898 Tracts, and 28 Copies of the last Annual Report, amounting to $ 345.87.

Of the number sold, 22,891 were purchased by different Societies, as follows :—

Female Cent Society at Newark, 800; Female Tract Society at Brooklyn, 3000; do. do. at Flatbush, 2655; do. do. at Hanover, N. J. 100; do. do. at Providence, R. I. 2650; Auxiliary Tract Society at Utica, 6054; do. do. at Rome, 5332; Tract Society at South Salem, 200; do. do. at Lyme, (Con.) 2100.

There are now on hand 30,660 Tracts.

From the statement of the accounts of the Society, it appears to be in debt to the amount of 417 dolls. 85 cts.

To meet this balance, and to enable them to continue the printing of Tracts for distribution during the year which now commences, the Managers have within their reach no other resources, than the annual contributions of the Members of the Society, and the sales of the Larger Catechism.

[*To be continued.*]

* * *

Extract of a letter from a gentleman at Princeton, N. J. dated the 16th March, 1816.

"I WAS present last evening on a very interesting occasion. It was the first annual meeting of the *Dollar Society*, established at this place, in conformity with the recommendation of the General Assembly of our Church, for the assistance of the Theological Seminary that has been located here. A sermon, suited to the occasion, was preached by Dr. Green, the President of the College, from the last clause of the 14th verse of the 29th chapter of 1 Chronicles: *For all things come of thee, and of thine own have we given thee.* The subject was illustrated with great clearness. At the close of his discourse, Dr. Green applied the subject by observing, that the Supreme Judicature of our Church had taken measures to raise funds for the support of the Theological Seminary here established; that one of these measures (and the most important of all, if it can be carried into effect) is to form a Dollar Society in every Presbyterian Church within the United States. 'This concern,' said he, 'is one of the highest importance to the Church of Christ. I think it not irreverent or unbecoming to say, that it resembles the one that produced the text. The scanty and imperfect exertions heretofore made to provide Gospel Ministers, and to give them a suitable education, has been like keeping the Ark of the Covenant in a tent. We want a temple for the purpose, and we are trying to erect it. And who is there that does not wish to lay a stone in this sacred edifice? Then let every one contribute willingly, remembering that God loveth a cheerful giver---that God gave him all his property, and now calls for a little of his own, which, if rightly given, he will remunerate with an eternal reward.'

"After sermon, a collection was made, when, besides the annual dollar from about sixty members, a handsome sum was raised from persons present, not members of the Society. If the several congregations belonging to the Presbyterian Church would evince a zeal on this subject, proportioned to their *wealth and numbers*, how noble a monument of their piety and beneficence would shortly be exhibited in this place! Our numerous vacant Churches would then, in due time, be supplied with a learned and pious, an able and faithful ministry; our frontier settlements would be furnished with the means of spiritual improvement; Missionaries would be provided for distant and destitute lands; and the effects of the general dissemination of divine truth would be seen in the improvement of morals---in the suppression of vice, and in the establishment of those benevolent and charitable institutions, which are calculated to instruct the ignorant, to relieve the indigent, to reclaim the wicked, and to carry peace, joy, and hope, to the bosom of every sincere believer."

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MISSIONARY INTELLIGENCE.

Moravian Missions.---(Continued from page 21.)

(COAST OF LABRADOR.)

NAIN, August 24, 1814.

DEAREST BRETHREN,

WE had been for some time expecting accounts of the ship, when, on the 5th of August, we heard the report of several muskets among the islands, and guessed right, that they announced the arrival of the post-kayaks. At noon they entered our harbour, with the joyful news, that the Jemima had arrived safe at Okkak, on the 1st of this month, and brought an account that peace was re-established in Europe. We stood amazed, and filled with gratitude, when we considered the marvellous power of God, who, in a short time, can bring about so great a change: for, where the eye of man cannot penetrate through the thick darkness, there all with him is clear and bright. Nor do we ascribe the preservation of the ship, by which our communication with you has been maintained now for upwards of forty years, to any other cause but his mercy and favour, we therefore offer unto him our humble and fervent thanks and praises from year to year.

Your very acceptable letter, which was read in a meeting of the family, we again found full of expressions of the kindest brotherly love towards us, and participation in the welfare both of ourselves, and of the work committed unto us.

We have the pleasure to inform you, that the Mission still prospers, through the mercy of our Saviour. The enemy is, indeed, not idle, but endeavours to sift those who believe on Jesus; and we grieve to be obliged to mention even two of our communicants, who have fallen into temptation and sin, and are excluded at present. On the other hand, those six, who this year have become partakers of the Lord's Supper, afford us much joy by their faithful walk and conversation.

By this addition, the number of our communicants is increased to 35, and 7 have been added to the candidates; 6 adults, and 9 children, were baptized; 2, baptized as children, were received into the congregation; 4 became candidates for baptism; and 1 adult departed this life.

If we take a view of the general state of our Esquimaux congregation, we may declare with truth, that divine life is manifest among them, and by far the greater part are earnestly intent upon showing their faithfulness and love towards our Saviour, by a deportment made conformable to his mind and word. But, of the children, we must repeat what we wrote last year, that only a few of them give hopes of conversion. The schools have been conducted with the blessing of God, and diligently attended.

In our own family, love and harmony prevailed throughout the whole year, and, both in our intercourse with each other as fellow-labourers in the vineyard, and when we met our dear people, the peace of God our Saviour reigned amongst us. Our feeble testimony of the love of Jesus in giving himself as a ransom for sin, was heard and received with gladness, and approved itself as the power of God in the hearts of the Esquimaux. May he grant to us, his servants, that our own hearts may always be deeply penetrated with a sense of his redeeming love, and our practical knowledge of the mystery of his cross increase more and more; then we may be sure that his blessing will not fail to accompany our words; for, out of the abundance of the heart, the mouth will speak. He has himself begun the good work in this place, and he will complete it in his own good time.

One of our chief employments this year has been the building of our new church, which, by God's mercy, is completely walled and roofed in. It is 54 feet long, 24 wide, and 10 high, to the beams. We have great cause for thankfulness to God, for his help and preservation during this work, which was sometimes almost too much for our few hands, and therefore now and then attended with danger. We hope to finish the whole, so as to be opened in autumn, and are glad to have now a roomy church to meet in, as, since the return of the ship last year, our number is increased by 34 persons, and 166 Esquimaux have dwelt on our land.

The accounts you have sent us of the dreadful devastations in Germany, and the great distress experienced by some of our congregations, have filled our hearts with sorrow and deep sympathy. Praised be God, who has inclined the hearts of so many benevolent persons in England to come to the relief of the poor sufferers. The blessing of him that was ready to perish will come upon them.

We notice the happy departure of the Brethren Green and Dixon, who were long members of your Society, and feel for your loss. They now rest in peace in the presence of our Saviour.

We beg you again to present our unfeigned thanks to the British and Foreign Bible Society, for their readiness to print for us any integral part of the Scriptures in the Esquimaux language. But we cannot send out any manuscript translations this year, as they need more revision. By the next opportunity we hope to be able to transmit some of the Epistles, and the Acts of the Apostles, and to profit by so generous an offer.

We return to you, dearest brethren, our most unfeigned thanks for the liberal supply you have again sent us of all the necessary provisions and stores, and praise the Lord for raising up so many benefactors among the English nation, who take so kind a share in the great expense attending this Mission. May he establish peace in Europe, and soon put a stop to the war with America. We also pray that he would again mercifully conduct the ship to you in safety. This depends not upon war or peace, but solely upon the gracious protection of Him who ruleth all things in heaven and on earth.

To conclude, we commend ourselves to your love and kind remembrance in prayer, and shall always think of you with love and gratitude, entreating the Lord to bless you all. We remain, &c.

(Signed) C. SCHREIBER, G. SCHMIDTMAN,
T. CHRISTENSEN, JACOB NISSEN,
J. LUNDBURG, PETER STOCK.

(*To be continued.*)

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Grand Triple Alliance, or, "Holy League!"

[Translated for the Boston Daily Advertiser.]

In the name of the Holy and Indivisible Trinity.

Their Majesties the Emperor of Austria, the King of Prussia, and the Emperor of Russia, in consequence of the great events which have distinguished, in Europe, the course of the three last years, and especially of the blessings which it has pleased Divine Providence to shed upon those states, whose governments have placed their confidence and their hope in it alone, having acquired the thorough conviction, that it is necessary for ensuring their continuance, that the several powers, in their mutual relations, adopt the sublime truths which are pointed out to us by the eternal religion of the Saviour God:

Declare solemnly, that the present act has no other object than to show in the face of the universe their unwavering determination to adopt for the only rule of their conduct, both in the administration of their respective states, and in their political relations with every other government, the precepts of this holy religion, the precepts of justice, of charity, and of peace, which far from being solely applicable to private life, ought, on the contrary, directly to influence the resolutions of Princes, and to guide all their undertakings, as being the only means of giving stability to human institutions, and of remedying their imperfections.

Their Majesties have therefore agreed to the following articles:

Art. 1. In conformity with the words of the Holy Scriptures, which command all men to regard one another as brethren, the three contracting Monarchs will remain united by the bonds of a true and indissoluble fraternity; and considering each other as co-patriots, they will lend one another, on every occasion, and in every place, assistance, aid, and support; and regarding their subjects and armies, as the fathers of their families, they will govern them in the spirit of fraternity with which they are animated, for the protection of religion, peace and justice.

Art. II. Therefore the only governing principle between the above mentioned governments and their subjects, shall be that of rendering reciprocal services; of testifying, by an unalterable beneficence, the mutual affection with which they ought to be animated; of considering all as only the members of one Christian nation, the three allied Princes looking upon themselves as delegated by Providence to govern three branches of the same family, to wit, Austria, Prussia, and Russia; confessing likewise, that the Christian nation of which they and their people form a part, have really no other sovereign than Him, to whom alone power belongs of right, because in Him alone are found all the treasures of love, of science, and of wisdom; that is to say, God, our Divine Saviour Jesus Christ, the Word of the Most High, the Word of Life. Their Majesties, therefore, recommend, with the most tender solicitude, to their people, as the only means of enjoying that peace which springs from a good conscience, and which alone is durable, to fortify themselves every day more and more in the principles and exercise of the duties which the Divine Saviour has pointed out to us.

Art. III. All powers which wish solemnly to profess the sacred principles which have dictated this act, and who shall acknowledge how important it is to the happiness of nations, too long disturbed, that these truths shall henceforth exercise upon human destinies, all the influence which belongs to them, shall be received with as much readiness as affection, into this holy alliance.

Made triparte, and signed at Paris, in the year of our Lord 1815, on the 14th (26) September.

FRANCIS,
FREDERICK WILLIAM,
ALEXANDER.

A true copy of the original.

ST. PETERSBURGH, Jan. 13.

The following is the manifesto which his Imperial Majesty published on Christmas Day.

"By the Grace of God, we, Alexander the First, Emperor and Autocrat of all the Russias, &c. hereby make known,

"As we have seen from experience, and from the unhappy consequences that have resulted for the whole world, that the course of the political relations in Europe between the powers, has not been founded on those true principles upon which the wisdom of God in his revelations has founded the peace and prosperity of all nations:

"We have, consequently, in conjunction with their Majesties the Emperor of Austria, Francis the First, and the King of Prussia, Frederick William, proceeded to form an alliance between us, (to which the other Christian powers are invited to accede,) in which we reciprocally engage, both between ourselves and in respect to our subjects, to adopt, as the sole means to attain this end, the principle drawn from the words and doctrine of our Saviour Jesus Christ, who preaches not to live in enmity and hatred, but in peace and love. We hope and implore the blessing of the Most High; may this sacred union be confirmed between all the powers, for their general good, and (deterred by the union of all the rest) may no one dare to fall off from it. We accordingly subjoin a copy of this union, ordering it to be made generally known, and read in all the churches.

"St. Petersburgh, on the day of the birth of our Saviour, 25th Dec. 1815.

ALEXANDER."

The original is signed by his Imperial Majesty's own hand.

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Translation of a LETTER *from* FRANCE *relative to* SUNDAY SCHOOLS.

Paris, September 5, 1815.

MY DEAR SIR AND FRIEND,

You will doubtless be surprised at my long silence. I have equally as good a reason to be so, because, till this day, I have not found the means to execute the projects which I had conceived relative to the Sunday Schools, so that I feel myself obliged to inform you that every attempt on this subject, hitherto, has been fruitless. The pastors of the reformed church at Paris, to whom I have spoken of the importance of a like institution, have applauded the zeal which animates the Society of London, and of which you are so distinguished a member, have added that they ought equally to have established Sunday Schools in their churches, but they find, in the critical situation in which the cause of the protestants of France is at this moment, a sufficient reason not yet to commence a similar institution. One of the clergymen of the Lutheran church, whom I have also engaged in founding a Sunday School for the children of his flock, informed me that he believed that the greatest obstacle which I should find to the execution of my design would be, the want of teachers, and especially among the young people of the female sex. Our young people, added he, are in the habit of taking a walk during the greater part of Sunday, and our young females seek for husbands from the age of fifteen to sixteen. How shall we find masters and mistresses (for whom we have occasion) to direct a school somewhat numerous, unless we procure them with money?

I have also spoken of Sunday Schools to Monsieur ———, counsellor of state: what I told him interested him much in favour of such an establishment; he requested me to give him a detailed account, that he might know what means to employ, for the support of good manners, and the desirable advancement of religion. I shall hasten to satisfy the request of this philanthropist, and inform you of the result of my exertions. I have sent to Bourdeaux thirty pounds sterling for the society of which you are a member. The English merchant, whom I have engaged to pay this sum to my father, having learned the excellent purpose for which it was intended, has also wished to contribute towards it, and to second your liberal intentions, instead of paying the pounds sterling at the present rate of exchange, which is extremely low, he has ordered the thirty pounds should be made payable to me at Bourdeaux, at the rate of twenty-four francs per pound sterling, which has much increased the sum intended to establish the first Sunday School at Bourdeaux. Present my sincere respects to the different persons attached to the Islington Sunday School, to whom I owe the twenty pounds you have sent me, and also make my respects to the Sunday School Union for the assistance they have also afforded me to contribute more efficaciously to the honourable end which they propose. When I shall have interesting news to communicate to them, I shall hasten to do it. Hitherto, I have been engaged in founding, in this capital, Sunday Schools for the children of the poor, after the Lancasterian system. The preparatory school which I have founded, is composed of fifty children. I have obtained, after much discussion, that the reading lessons should consist of extracts from the Bible, which is a great point obtained. If the Lord continue to prosper my labours, I hope soon to see all the indigent youth of France formed anew in the knowledge of reading, writing, and accompts, and their minds and hearts directed towards the religion of Christ, almost extinguished or obscured among us. May the Lord assist, with his powerful aid, and give me grace to finish with success a work so great and so useful.

F——M.

THE

CHRISTIAN HERALD.

VOL. I.] *Saturday, April* 20, 1816. [No. 4.

OUR readers will no doubt be pleased to hear, that THE LIFE AND WRITINGS OF THE LATE MRS. ISABELLA GRAHAM are published, and ready for delivery. Considering the high estimation in which the memory of that blessed saint is held by so many who knew her worth, and especially by those who, enjoying the advantage of an intimate acquaintance, constantly witnessed the exercise of those graces which adorned her Christian character, it will be regretted that so small a number as one thousand copies only of that book have been printed; and the more so, as the profits arising from the sale of the edition, are, by the generosity of the proprietor, to be devoted to the benefit of two excellent institutions in this City, "The Society for the support of poor widows with small children," and "The Orphan Asylum Society."

The above mentioned work is divided into three parts.

The first is a sketch of the history of her life, written with a view to point out the various ways in which an all-wise and merciful God was pleased, through many trials, to conduct to glory this chosen vessel of his grace; as well as to elucidate certain incidents and remarks contained in her writings.

The second part consists of her *devotional exercises*, extracted from a journal in which she was in the practice of recording her Christian experience. They are the effusions of her soul, when, retired from the world, she communed with her covenant God, and poured out her heart before him without reserve. With these are connected her observations on certain passages of Scripture, which she selected for her frequent meditation in the view of her latter end, and which she styled, "*Provision for my last journey through the wilderness, and passage over Jordan*;" also some favourite hymns analogous to the subjects of her exercises.

The third part contains some of her *Letters*, written occasionally to different persons, on various subjects; also two of her addresses to 'the Society for the relief of poor widows with small children,' over which she presided for several years with much dignity and usefulness; and an address to a Society of young ladies in this City, formed for the purpose of instructing the destitute children of the widows and the fatherless.

In the early dedication of herself to her Maker and Redeemer, in the various events and circumstances which chequered her earthly pilgrimage, and especially in the incessant cultivation of *personal religion*, we behold the means by which this mother in Israel became possessed of those distinguished attainments in Christian knowledge, experience, and holiness, which shed such a lustre upon her walk and conversation, made her so eminently useful, and raised her so high in the esteem and affection of her numerous religious friends and acquaintance.

Her devotional meditations breathe a spirit of profound self-abasement; of mourning for sin, and anxiety to be delivered from its power and defilement; of unwavering reliance on the '*finished righteousness of Christ*,' for justification; on *the Lord her strength*, and the influences of his Holy Spirit, for support, guidance, comfort, and sanctification; of childlike acquiescence in the will of her heavenly Father, concerning all that pertained to her and hers; of earnest desire to be weaned from a world that lieth in wickedness, to become more conformed to the image of her divine Redeemer, and better qualified for the inheritance of the saints in light. How sincere was the expression of these dispositions of her soul, the tenour of her deportment through a long life has abundantly testified; and the fruits of her trials, her faith, and her patience, have been sealed by a peaceful and blessed transition from a world of sin and trouble, into that *rest which remaineth for the people of God.*

In her Letters, we discover her accustomed purity of style, appropriate diction, correctness of sentiment, maturity of judgment, and knowledge of the human heart, combined with the tenderest sensibility and meekness of disposition,---an enlightened, fervent, unfeigned piety, and the most affectionate and earnest solicitude for the spiritual and eternal welfare of those whom she addressed; which never failed to interest, to ingratiate, to instruct, and to edify.

We regret that the portion of other matter allotted to this Number, will preclude the insertion in it of some extracts from those valuable writings. We shall, in some future Numbers, occasionally insert a part of them, for the pleasure and edification of those of our readers who may not have the opportunity of perusing the book itself.

A Memoir on the subject of a General Bible Society for the United States of America.

[Continued from page 38.]

LET us now examine the instrument employed by those Christians, and compare it with the means which we have used.

It is believed, that throughout the vast dominions of Great Britain, there is but *one* independent Bible Society. That one is *The British and Foreign Bible Society*, established in London. In the true spirit of the religion of Christ, it is a *foreign* as well as a British Society: regarding all mankind as brethren, this Society extends its benefits to all. Having but one object in view, and that no other than the dissemination of the pure word of God, it invites the co-operation of Christians of every name; and, to secure this co-operation, it gives to every Minister of the Gospel who subscribes to its funds, a vote in the management of its concerns. This Society, therefore, does what no Society ever did before; it brings together the most discordant sects, and unites their efforts in promoting the glory of God, and the salvation of man.

A Society, pursuing an object so simple and yet so noble, by means so noble and unexceptionable, was not long without assistance. The Christians throughout Great Britain seconded the views of their brethren in London, and established *auxiliary* Societies throughout the empire. These Societies are not auxiliary in name alone: after defraying their own contingent expenses, they transmit the residue of their funds to the parent Society, and generally receive in return Bibles at first cost, to the amount of *one half* of the sum remitted. By this arrangement, the auxiliary Societies relieve the parent Society from the labour of distributing Bibles in those districts in which the auxiliaries are established; while they augment its funds to a wonderful amount. As the parent Society has its auxiliaries, so the auxiliaries have their associations. The sphere of action to an auxiliary is generally a county, or populous city: this county or city is divided into a number of small districts, and in each district a small Society is organized, called a Bible Association; each member of the Association contributes at least one penny a week, and with the funds thus raised, the Managers of the Association purchase Bibles for the supply of the destitute in their own district; and the residue is paid into the treasury of the auxiliary, whence it is finally sent to the parent Society in London. Thus, through the medium of 466 auxiliaries, and some thousands of Associations, scattered throughout the British dominions, from Edinburgh to Cornwall; from the Cape of Good Hope to St. Helena; from Calcutta to Halifax, is the British and Foreign Bible Society receiving the voluntary tribute of thousands and tens of thousands of Christians; and the blessings of those who were ready to perish, are falling in rich profusion on its founders and supporters.

Can it now be necessary to institute a comparison between the American and British system, in order to prove the superiority of the latter? Can it be necessary to prove that the same funds, when collected into one sum, and placed at the disposal of one Society, are capable of producing more extensive and beneficial results, than when divided into 108 distinct sums, and placed at the disposal of as many distinct Societies? Will it be said that these funds may occasionally be united, as objects, which require more than common expense, present themselves? Let it be remembered, that our 108 Societies are scattered from one extremity of the Union to the other, and that before such an union can take place, the proposed object must be stated to each Society, and the consent of 108 independent bodies be first obtained. But not only must the consent of these Societies be obtained, but they must be first satisfied with the manner in which, and the persons by whom, the proposed object is to be effected.

Owing to the independence of our Societies, and the consequent smallness of the funds of each, no edition of the English Bible has yet been printed for distribution, which the eye of age can peruse with ease. If any object could unite the funds of our Societies, one would suppose it would be the publication of a good edition of the English Bible. Such an edition is now contemplated by the New-York Societies; but at the very time they are soliciting aid for this object, from all parts of the Union, the Baltimore Bible Society has made known its intention of printing a similar edition, and is also soliciting assistance. Neither Society, therefore, can expect aid from the other, and of course there could be no union of funds; nor will either edition be given to the public as soon, nor on as reasonable terms, as an edition printed by one Society, with the united contributions of all, and intended for the supply of all parts of the Union.

In consequence of the impossibility of this consolidation of funds, on our present system, most of the Societies are dependent on the booksellers for their Bibles, and they pay to the booksellers an advance on the first cost of the Bibles, which, on another system, would increase the number of Bibles distributed, to no inconsiderable amount.

At present there is among our Societies no general plan of operation. It frequently occurs, that Societies send their Bibles within the districts of each other. Thus the Connecticut Society has sent Bibles into New-York, and the New-York Society into the Eastern States. The American Societies have but little intercourse with each other, and are frequently better acquainted with the transactions of the British Society, than with those of a Society in an adjoining State. Even their printed Reports are not reciprocally exchanged. As our Societies move in such contracted spheres, their reports are for the most part destitute of interest; and they themselves excite but little attention, and are unknown at a short distance from home*. We have no centre of religious intelligence, and therefore no report or publication of any Bible Society can awaken general attention. On the other hand, the Reports of the British and Foreign Bible Society, considering the religious intelligence derived from their numerous auxiliaries and correspondents, are among the most popular publications of the age—have already passed through a second edition, and are read with avidity in every country in which the English language is spoken; and some of them have even been translated into foreign languages.

Our Societies find it difficult to assemble a respectable audience at their annual meetings; but the annual meeting of the British Society is one of the most crowded and interesting assemblies in Britain; attended by individuals from different parts the country, the most distinguished of any in the kingdom for piety, eloquence, and rank.

The British Society is regarded with reverence and affection by her numerous offspring, and can with propriety counsel and direct them in the prosecution of their common object; but among us, what Society may presume to advise or direct another? Some of the American Societies are already departing from that simplicity of design which is the highest recommendation of Bible Societies, and their surest pledge of success---I mean the distribution of the Scriptures without note or comment.

The British Christians have the delightful satisfaction of knowing that they have been instrumental in sending the light of Revelation into the most benighted parts of the world; and of publishing the glad tidings of salvation in languages in which they had never before been heard. In this exalted pleasure the Christians of America can never hope to share, while they persevere in their present system. What Society among us can expect to publish the Scriptures in the languages of Asia and Africa, when we find it so difficult to print them in our own tongue? But it may be urged, that although our Societies may not be competent to the publication of expensive editions, yet that the number is so rapidly increasing, that before long there will be no extensive district of our country without its Bible Societies; and that these Societies will at least supply the want of Bibles at home. Let us not deceive ourselves with this pleasing expectation. The number of our Societies is no test of our zeal in the cause of the Bible, nor does it enable us to estimate the amount of Bibles distributed. No Society is so easily formed as a Bible Society; almost any pious individual has it in his power to establish one. To a proposal to form one, no objection is made; it interferes with no religious or political views. A small meeting may be convened at a short notice; there is but little difficulty in finding persons who will consent to be the *officers* of the Society; as to private members, they are to be found hereafter, if possible. A constitution is soon agreed on and printed, and thus another Bible Society swells the list. But the amount of money raised, the number of Bibles distributed, is probably never known or thought of beyond the limits of the village or county in which the Society is established. But in England, the amount of the contribution of each auxiliary, and frequently of the associations, is published to the world in the Report of the parent Society; and the exact number of Bibles and Testaments distributed can at any time be ascertained from the same document.

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* The author was some time since at a County Meeting within 50 miles of New-York, called for the purpose of forming a Bible Society for the County. The author proposed making the Society auxiliary to the New-York Society. The proposal was strenuously and successfully opposed, on the ground that the meeting was ignorant of the principles of the New-York Society; and a call was made for its constitution—none could be found. Many present had never before heard of the existence of the New-York Society; and a clergyman present opposed the propoſal, from a supposition that the Society was confined to Presbyterians.

If further proof be wanting of the superiority of the British system over the American, it may be found in the adoption of the former, and the rejection of the latter, by almost every Protestant nation in Europe. The United States are the only nation that has attempted the diffusion of the Scriptures by means of a number of small Bible Societies, rejecting the aid of a general institution. Russia commenced on the American system; but the error was soon discovered, and the *St. Petersburgh* Bible Society was speedily changed into the ***Russian*** Bible Society. This change has been attended with the happiest consequences; and the Russian Society, aided by auxiliary Societies in different parts of the empire, is now publishing the Bible in *thirteen* different languages. But the Russian Society is not the only national institution of the sort on the continent of Europe: we find there the ***Prussian Bible Society***, with an auxiliary at Potsdam; the ***Swedish Bible Society;*** the ***Finnish Bible Society;*** the ***Hungarian Bible Society;*** the ***Bible Society of the kingdom of Saxony;*** the ***German Bible Society***, with a number of auxiliaries; the ***Netherlands Bible Society***, with about 30 auxiliaries; and several other general institutions.

When we first commenced our unfortunate system, the British and Foreign Bible Society warned us of our error. "Had," said the Committee of that Society, in answer to a notification of the formation of the Philadelphia Society, which was the first established in the country, "Had it entered into your views, to comprehend as many Provinces" (States) "as could be brought to concur with you in *one institution*, of which Philadelphia might be the centre, the Committee would have regarded your plan as *better adapted* to the accomplishment of your object, and would gladly have extended to it a proportionate degree of pecuniary encouragement."

(*To be continued.*)

Communicated for the Christian Herald.

It is respectfully submitted to the consideration of several Christians in this City, of the different denominations, whose religion prescribes the duty of celebrating Good Friday as *the anniversary of the crucifixion of our Lord Jesus Christ*, whether, on the late commemoration of that day, it would not have been becoming, *in them*, to have desisted, far more than they did, from their usual occupations, and to have kept their stores and work-shops shut; that thus they might have had more leisure to attend to their respective places of worship, and to their private devotions. We all agree to refrain from labour on the 4th of July. Is this merely because it is, by common consent, kept as a day of mirth and jollity? Or, is it rather because we feel grateful to God for the national blessings which we enjoy, and for our being emancipated from a foreign yoke? If the latter reason has weight with us, must we not acknowledge, that we have *far more cause, on Good Friday, with all solemnity*, to celebrate that great event, by which *death was conquered, the tyranny of Satan was abolished, the partition wall between Jew and Gentile was broken down, God and man were reconciled, and an eternal redemption was obtained for us?* Are we pleased to hear that, in our times, Missionaries to the heathen, like St. Paul of old, preach *Jesus Christ, and him crucified?* And shall we not show too, that the day when we, in this Christian country, especially call to mind *his crucifixion*, is a day that is very highly regarded by us?

Christians belonging to Churches that do not keep Good Friday, are also most respectfully requested to consider, whether, on such occasions, it would not become them to avoid, as much as possible, disturbing the worship and devotions of those who, from principle, think it their duty to set apart such days as holy time. Are not the genuine candour and brotherly love, recommended Rom. xiv., and our common duty to promote the cause of righteousness generally, strong arguments, addressed to all Christians, to show such deference for each other? Surely it may be said, with the strictest propriety, of those who celebrate Good Friday—"He that regardeth the day, regardeth it unto the Lord."

New-York, 13th April, 1816. AN OBSERVER.

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THE exhibition of the Free Schools, under the superintendence of the *Female Association*, which took place a few days ago, in the large room in Chatham-street, afforded a feast of pleasure to a crowded assembly of spectators. To behold this interesting group of about 400 female children, from 6 to 14 years of age, who, without this excellent institution, might have been left subject to the consequences of a depressed and destitute condition, living in ignorance, and many perhaps exposed to become a prey to vice and wretchedness; now exhibiting cleanliness, decency, good order, cheerfulness, and in numerous instances, extraordinary improvement, was highly gratifying to the benevolent mind. To view their little countenances, while reciting their exercises, brighten with eagerness to please, and win the applause of a large and attentive audience; to witness the expressions of their gratitude to their benefactors, and their respect and affection for their worthy instructresses; to hear the heart-breaking valedictory, pronounced with faltering tongue, amidst sobs and tears, in behalf of the class who had completed their education, and were about to dissolve the interesting connexion which had endeared them to each other, and to their teachers;—was a scene which could not fail to excite the liveliest emotions in all present.

We feel much pleasure in presenting to our readers the following Report of that highly useful and commendable establishment.

Annual Report of the Female Association for the relief of the Sick Poor, and for the education of such female children as do not belong to, or are not provided for, by any religious Society.

THE return of another year has again imposed on the members of the Female Association, the duty of reporting their proceedings to the friends of their

Institution. They perform this office with feelings of unfeigned satisfaction, and with grateful recollections of the assistance which they have received.

The relief of the sick poor still continues to claim the notice of the Association. To this interesting branch of their duties they have lately directed an unusual share of their attention; and there is reason to hope, that their endeavours to add to the comfort of that afflicted class of their fellow-creatures have not been unavailing.

The instruction of the female children of the poor in useful literary knowledge, and in needle-work, forms, however, the principal object of their care. Two hundred children have been received, and one hundred and ninety discharged, during the last year: and there are, at the present time, nearly four hundred scholars, in their three rooms in Chatham and Henry-streets.

It would not be easy to present an accurate account of the actual progress made by the children in their several studies. It may not, however, be unimportant to state, that it has been, in general, satisfactory to the teachers; and some instances have occurred, in which the scholars have exhibited proofs of great proficiency, and of agreeable deportment.

It is with a continuation of the same feelings of pleasure and congratulation expressed last year, that they again mention, that the schools are conducted by the same teachers. Their acknowledgments are also due to the "Free-School Society," for the generosity with which it still grants them the gratuitous use of the school rooms.

The Association has also equal reason to congratulate itself on the continued reception of extensive pecuniary aid. The second distribution of the fund for "the establishment and support of common schools" in this state, has placed under the direction of this institution the sum of thirteen hundred and thirty-five dollars and eighty-four cents: and the amount of private subscriptions, since the last report, is six hundred and twenty-one dollars. The liberality of these donations has served to renew the grateful impressions of the Association; and, also, to evince the prevalence of a disposition, anxious to diminish the misery, and to increase the happiness, of the human race.

The Treasurer of the Association has paid, during the last year, in the various instances of its expenditure, the sum of sixteen hundred and nineteen dollars and seventy-eight cents.

Nearly eighteen years have now elapsed since the formation of this society; and in the course of this period, it must be supposed, that it has been deprived of some of its members: it is cause, however, of much satisfaction to be able to state, that the present number of the Association is more than usually large; and that, within a few years, several have been added to it, whose accession is esteemed to be truly valuable.

In closing this periodical account of their services, they may, perhaps, be allowed to express the hope, that their efforts have not been unsatisfactory to their benevolent patrons. They have endeavoured to cheer the dreary hours of sickness and sorrow; and to communicate instruction to the young and illiterate mind. Their attempts to promote the great work of education wili not, probably, be unacceptable to those, who rejoice in the advancement of the intellectual faculties. In the natural world, it is pleasing to behold the progress of improvement; to see its wild and rugged forms tamed and softened by the hand of cultivation: but the labours of the mental cultivator are still more pleasant and important; under his direction, scenery of a nobler kind is formed and beautified; and flowers of a brighter hue, and of a richer fragrance, deck the features of the landscape.

Signed in behalf of the Association,

MARY MINTURN, First Directress,
CATHARINE MINTURN, Treasurer.
MARY M. PERKINS, Secretary.

New-York, 4th Mo. (April) 1816.

A Circular Letter from the Massachusetts Peace Society; respectfully addressed to the various Associations, Presbyteries, Assemblies and Meetings of the Ministers of Religion in the United States.

RESPECTED FATHERS AND BRETHREN,

THE Massachusetts Peace Society now addresses you on a subject of the first importance to the interests of Christianity and the happiness of the world.

The crimes and desolations of war have long been a subject of deep regret and lamentation to reflecting Christians. The incessant havoc of human life and human happiness, produced by the custom of settling controversies by the sword, must shock the mind that is not dead to benevolent sympathies and deaf to the cries of suffering humanity, or bewildered by some deplorable delusion.

How great a portion of the history of Christendom is filled with narratives of sanguinary deeds, at the thought of which benevolence recoils and religion weeps! How have thousands after thousands, and millions after millions, bearing the name of CHRISTIANS, been sacrificed on the altars of military ambition and revenge! How have provinces been plundered and depopulated —cities laid in ashes or sacked, unoffending men, women, and children exposed by thousands to indiscriminate butchery, brutality and insult, to gratify the savage and licentious passions of conquering and ferocious armies! Can any intelligent Christian reflect on the immense slaughter, desolation, oppression, and distress occasioned by the wars of Christendom, and not be compelled to exclaim, Does our benevolent religion justify such scenes of wanton barbarity! And "shall the sword devour for ever!"

Whatever diversity of opinion may exist among Christians, as to the *right of self defence*, must they not all admit, that the *spirit of war and revenge* is the reverse of the *spirit enjoined by the gospel?* When the benevolent, peaceful character of our Lord is compared with the warring character of the nations professing his religion, how awful is the contrast! Must it not fill the mind with astonishment, anxiety, and alarm? Could a spirit more hostile to the gospel have been exhibited by these nations, had they been avowedly Pagans or Mahometans?

By reflecting on the present state of the Christian world, and the causes and effects of war, the members of the Massachusetts Peace Society have been led to hope, that something may be done to correct public opinion, and at least to diminish the evils of this scourge of nations and of humanity. Encouraged by this hope, they have been induced to unite their exertions in diffusing sentiments of "peace on earth and good will among men." In this great work they need, and they earnestly invite, the aid of the ministers of religion of every denomination.

The objects of the society and the means to be employed for their attainment, are stated in the Constitution, which will accompany this letter. If the following inquiries and observations should seem to imply a fault on the part of Christian ministers, still nothing of the nature of reproach is intended. Many, who are represented in this address, have known by experience the power of education and of popular custom; and they can sympathize with others, who have been subjected to the same influence. Such candour as they need, they are disposed to exercise. If in any instance the language which may be adopted shall appear too strong, you are requested to impute it to an abhorrence of an unchristian custom, and not to disrespect towards Christian brethren.

From the history of mankind it is clear, that whether a nation be professedly Pagan, Mahometan, or Christian, the acknowledged ministers of religion have an extensive influence in supporting or reforming popular customs. And may it not be said, that according to their influence must be their responsibility?

The Mahometan Priests may encourage war, and not be chargeable with violating the principles of their own religion; but can this be affirmed of the ministers of the Prince of Peace? Does not his heavenly religion lay the axe directly at the root of that tree, whose fruit is war? Does it not require of all his disciples a temper as opposite to the spirit of war, as light is to darkness, or as love to hatred?

May it not then be feared, that from the influence of education, or some other cause, the ministers of religion in Christendom have failed of duly perceiving and exposing the odious nature of war, and its contrariety to the peaceful spirit of the gospel?

It may indeed be true, that in every sermon which they have preached, something has been expressed or implied in opposition to war. But have they been sufficiently careful to make it understood, that the *spirit of war*, and the *spirit of the gospel*, are at variance? Have they indeed clearly understood this themselves? And have not many of their hearers been left to imbibe or retain the Mahometan doctrine, that those who die in battle, whatever their characters may have been, are safe and happy?

By doctrines and promises of this import the Mahometan Priests and military Chiefs, have excited soldiers to the most bloody and desperate enterprises. And indeed it seems almost impossible that rational beings, who expect a future retribution, should be induced to hazard their lives and their eternal destiny in battle, except under the influence of this or some similar delusion! But have the clergy of Christendom been sufficiently careful to expose and to eradicate this antichristian principle? Have due exertions been made to impress on the minds of *soldiers*, as well as others, the danger of dying either in bed or in battle, with a temper the reverse of HIS who died for them? If the watchmen in Zion neglect to give warning, and the sword continue its havoc, at whose hands will the blood be required?

The friends of peace, who now address you, are aware, that strong prejudices exist in the minds of many in favour of war, as a necessary and justifiable mode of settling controversies; and that it must be a work of time to eradicate these prejudices, and to accomplish so great a work, as the pacification of a world. But they believe that the cause, in which they have engaged, is not desperate; that it is a cause which God will own and prosper; and that those who are for them are more than those who are against them. If all the ministers of religion, and all the friends of peace in our country, should cordially unite in one vigorous effort, the time may soon come, when the custom of deciding disputes by weapons of death, will be regarded as a savage custom, derived from ages of ignorance and barbarity.

The necessity of the war spirit to the safety of a nation, is the great argument opposed to the friends of peace. But does not this spirit expose a nation to the anger of that God, on whom we are dependent for all our blessings? Can any thing be more offensive to a kind father, than to see his children disposed to murder one another? How abhorrent then must it be in the eyes of our heavenly Father, to behold this temper in nations, professing the peaceful religion of his Son! Nay, to witness in them a disposition to exalt the military profession, as one of the most honourable among men, and to give glory to a *warrior* in proportion to the slaughter and misery which he has caused among his brethren!

In what light must God view the prayers of Christians of different nations in time of war? One class calling on him as the FATHER OF MERCIES, and in the name of his benevolent Son, the PRINCE OF PEACE, to grant success to *this* army; another class calling on the same Father, and in the same pacific name, to give success to *that* army, while each is aiming at the destruction of the other! Can any thing be more shocking, or more antichristian? If such practices in a people, professing a religion which breathes nothing but love, peace, long suffering and forgiveness, be not offensive to God, in what possible way can they incur his displeasure?

May it not also be said, that the spirit of war endangers the freedom and liberties of our nation, as it tends to increase the power and patronage of those in authority, and to place at their disposal a body of men, who have lost the character of the citizen in that of the soldier—as it tends to bewilder the minds of the multitude by the fascinating glare of military exploits, and by extravagant and inhuman exultations for victories, which have involved thousands of their brethren in death or wretchedness—and as it tends, in various ways, to deprave the hearts of men, to corrupt the morals of society, to encourage a blind, unreflecting, ferocious, and unfeeling character, by which men are prepared to become the *dupes* and the *slaves* of martial and unprincipled leaders?

If we reflect on our local situation, the nature of our government, and the dissensions which exist in our land, will it not be evident that we have far less to fear from the rapacity and injustice of foreign nations, than from the spirit of party and of war among ourselves?

But should there be due exertions to cultivate pacific principles, will they not tend to deprive the ambitious of every prospect of advantage from an attempt to involve the nation in war—make it both the honour and interest of our rulers to study the things which tend to peace, and thus contribute to the permanency of our Republican Institutions?

Does not the very nature of our institutions afford peculiar encouragement to the friends of peace? Is not such the dependence of our rulers on their fellow-citizens, and such their connexion and intimacy with them, that the general diffusion of pacific principles must naturally have an immediate and salutary influence on the government, on its general policy, and its foreign negotiations? May we not rationally hope, that this influence will result in the amicable adjustment of many controversies, and frequently prevent the sanguinary appeal to arms? And shall it be thought impossible or improbable, that pacific principles, and a pacific spirit may be communicated from one government to another, and thus produce a benign effect on the public sentiment of the civilized world?

Can it be denied, that PEACE ON EARTH was one object of our Saviour's mission, and of the institution of the Christian ministry? If not, shall this object be any longer neglected by the messengers of the Prince of Peace?

But the temporal peace and welfare of mankind are not the only objects of the ministry; the true ministers of the Gospel propose a still nobler end—the everlasting felicity of their fellow-beings. When this object is considered, in connexion with the temper and practice which is required of men as preparatory to the joys of heaven, how infinitely important does it appear, that every minister should employ his influence to bring warring passions into disrepute, and to excite and cherish the spirit of meekness, love, and peace?

Should it be asked, Why are Peace Societies recommended at this time, when there is so little prospect of another war in our country? the answer is ready: The time of peace is believed to be more favourable to the proposed design, than a time of war. There is less danger that benevolent efforts will be regarded as of a party character, and the minds of men are more tranquil and open to receive the light which may be offered on the subject.

There may be some in our country, who will reluctantly part with the delusive pleasure, which they have experienced, in rehearsing their sanguinary deeds of valour. But we should not despair of gaining even these. They are now influenced by opinions, derived from education and military habits. When they shall know that the morality of the spirit of war is called in question by many intelligent and virtuous men, and that multitudes are flocking to the STANDARD OF PEACE, they may be led to pause and reflect; and by reflection, they may become convinced, that the inhuman slaughter of brethren, as blameles as themselves, is not so glorious a thing as they once imagined. They may also be led to doubt the safety of appearing at the bar of Christ with the spirit of war in their hearts, and with hands defiled by blood!

But however it may be with other classes of society, we cannot but indulge the hope, that there will be a general union of the ministers of the Prince of

Peace, for the abolition of war. Will not a moment's reflection convince them, that they cannot preach as Christ preached, without inculcating a temper directly opposed to the spirit with which men fight and kill one another? and that they cannot pray as he prayed, without a temper to love and forgive their enemies?

Will not such considerations be more and more perceived and felt, the more the subject of war shall be examined? It certainly does not require extraordinary powers of mind, nor a learned education, to see that war is not made and carried on by that "LOVE" which "worketh no ill to his neighbour;" nor by men's "doing unto others, as they would that men should do unto them;" nor by the "wisdom that is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Must it not then be evident to all, who duly reflect, that war *originates* in that wisdom which is from beneath; and that it is usually *conducted* on maxims and with a spirit as hostile to the Gospel as they are fatal to the peace and the lives of mankind?

The darkness, the sophistry, and the delusion, by which men have been made to believe, that they could be "*followers* of the LAMB" in making war on each other, is, we trust, rapidly passing away. The time, we hope, is near, when not only ministers, but all classes of Christians, will be "of one heart and one soul" in ascribing praise to the "God of Peace," that they lived to see the day in which Peace Societies were formed in our land.

It is not the wish of the Massachusetts Peace Society, to prescribe the manner in which their respected brethren can best exert their influence in the glorious cause of humanity and peace. But a co-operation in some form is not only cordially desired, but strongly anticipated.

The constitution of our Society was designed to embrace the friends of peace of every name. The Society is accordingly composed of men of different sentiments, both as to politics and religion. It is wished that this amiable and conciliatory principle may be extended throughout Christendom; and that all, who love our Lord Jesus Christ, may become united in one grand and persevering effort to give peace to the world.

Having frankly stated our views and our request, we have, brethren, only to add our fervent prayer, that the God of Peace may be with you, and that the spirit of peace may guide every measure which you may adopt in relation to the all-important object which has now been proposed.

By order of the Board of the Massachusetts Peace Society, and with the advice of the Concil of Correspondence.

NOAH WORCESTER, *Corresp. Sec'ry.*

Boston, March 5, 1816.

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Extracts from the Sunday School Repository, London, January, 1816.

WE rejoice exceedingly that the cause of Sunday Schools has been alluded to before a Committee of the House of Commons, and that the facts and reasonings which were adduced on this subject, so clearly proved the vast importance of these institutions. Their incidental advantages among the lowest classes of Society, too frequently pass unobserved; while they are silently diffusing a moral tone of feeling among the poor families, which is highly calculated to check vagrancy and disorder, and to produce regularity, cleanliness and industry. So that not only on religious principles, but on the principles of patriotism and virtue, Sunday School Teachers are bound to become increasingly zealous and laborious in their employment. We now beg leave to present our readers with extracts from the evidence of the Gentlemen who were examined.

Extracts relative to Sunday Schools, from the Minutes of Evidence taken before the Committee of the House of Commons appointed to inquire into the state of Mendicity in the Metropolis and its immediate Neighbourhood.

Joseph Butterworth, Esq. M. P. Member of the Committee.

"I would beg to state to the Committee, that from much observation I am satisfied that Sunday Schools, if properly conducted, are of essential importance to the lower classes of society. I have had occasion to inspect several Sunday Schools for some years past, and I have particularly observed the children, who at first came to the schools dirty and ragged, in the course of a few months have become clean and neat in their persons; and their behaviour, from my own observation, and the report of a great number of teachers, has rapidly improved: I allude to those schools where the teachers are gratuitous, as I find that no persons who are paid, do the work half so well as those who do it from motives of real benevolence. A large school which I frequently visit in Drury-lane, which has upwards of 600 children, has produced many instances of great mental and moral improvement amongst the lower classes of society. At this time there are no less than twenty chimney-sweep boys in that school, who, in consequence of coming there, have their persons well cleaned every week, and their apparel kept in decent order; I have the names of their masters: Some of the employers of those chimney-sweep boys are so well satisfied with the school, that they will take no child but what shall regularly attend it, as they find it greatly improves their morals and behaviour. In another school in Hinde-street, Mary-le-bone, there are eleven chimney-sweep boys. Some time ago, when I happened to be the visitor for the day, a woman attended to return thanks for the education her daughter had received in Drury-lane school: I inquired whether her child had received any particular benefit by the instruction in the school; she said, she had indeed received much good. And I believe the woman's words were, She should ever have reason to bless God that her child had come to that school; that before her girl attended there, her husband was a profligate, disorderly man, spent most of his time and money at the public-house; and she and her daughter were reduced to the most abject poverty, and almost starved. That one Sunday afternoon the father had been swearing very much, and was somewhat in liquor; the girl reproved the father, and told him, from what she had heard at school, she was sure it was very wicked to say such words. The father made no particular reply, but on the Monday morning his wife was surprised to see him go out and procure food for breakfast; and from that time he became a sober, industrious man. Some weeks afterwards she ventured to ask him the cause of the change of his character; his reply was, that the words of Mary made a strong impression upon his mind, and he was determined to lead a new course of life. This was twelve months prior to the child being taken out of the school, and his character had become thoroughly confirmed and established; he is now a virtuous man, and an excellent husband. She added, that they now had their lodgings well furnished, and that they lived very comfortably; and her dress and appearance fully confirmed her testimony. I have made a particular inquiry of a great number of teachers who act gratuitously in Sunday Schools, and they are uniformly of opinion, that Sunday School instruction has a great tendency to prevent Mendicity in the lower classes of society. One fact I beg to mention, of Henry Haidy, who, when admitted a scholar at Drury-lane school, was a common street beggar; he continued to attend very regularly for about eight years, during which time he discontinued his former degrading habits: On leaving the school he was rewarded, according to the custom, with a bible, and obtained a situation at a tobacconist's, to serve behind the counter. His brother was also a scholar; afterwards became a gratuitous teacher in the same school; obtained a situation, and, up to the period of his quitting London, bore an excellent character."

Mr. John Cooper.

Q. Do the children of the poor in Spitalfields attend Sunday Schools, or any other places of instruction? *A.* A considerable number of them do.

Q. Have you observed any benefit from the instruction given at those schools? *A.* I and my colleague, who generally accompanies me, spend about two evenings in a week in Spitalfields, in visiting cases. We have a district assigned to us, which is under our care, as connected with the Spitalfields Benevolent Society; and we have been very much struck indeed with the benefits, in a variety of senses, which those families have derived where the children attend Sunday Schools: indeed, so much have we been struck with this, that in almost every case we could tell, by the appearance of the children, and their behaviour, and the appearance of the habitations frequently, whether the children were in the habit of receiving any instruction or not. I have been connected with Sunday Scools for the ten years past, and have been a visitor to a large Sunday School for these last eight years and a half, in which there are between six and seven hundred children instructed; and the beneficial effects, in so many respects, have appeared to me so obvious, that I have for some years considered that Sunday Schools, above all other institutions with which I am acquainted, are most calculated to better the condition of the poor.

Mr. John Daughtry.

Q. What are the best means of curing and preventing the evil of begging in the streets?

A. ——————————It is difficult perhaps to state facts which prove the direct influence Sunday and other schools have upon this evil. But the proper observance of the Sabbath by the lower orders of society, has a most important influence on the moral character and general comfort of their families; and it will rarely be found to happen, that poor persons so brought up, and who had also the advantage of suitable instruction, have become mendicants. Sunday Schools, perhaps, above every other means, promote among the poor this much-neglected duty; the children are not only taught the sacred obligation of the Sabbath, but are habituated to observe it, by being regularly conducted to public worship. Such is the effect on the poor in general, of a stated attendance on the public service of religion, that those who are accustomed to visit them, are in most cases able to discern it in the very aspect of the family. Where the Sabbath is observed, you may expect to find, in even the poorest, cleanliness, decency, and civil behaviour; but where it is violated, the reverse of these are often met with. In the course of inspecting the condition of several hundred families, for the purpose of affording some relief to the necessitous and deserving, the most filthy and wretched of the whole was one in which the father was found working at his trade on the Sunday; his children having never, to their recollection, been in a place of worship, and none of them taught even the alphabet. Instead, however, of working on a Sunday, it is much more common to find men of this class of the poor in bed at noon, and in a state of intoxication at night. Numerous as are still such instances of depravity, more than fifteen of them out of twenty will be found to have had no such instruction in early life, as is at present afforded by Sunday Schools. Persons who have been for many years connected with these institutions, and have anxiously traced the destination of many of the children that were formerly under their care, can point out great numbers, who being grown up into life, are now good members of society; *but they have never discovered any instance of one becoming a mendicant.* Youthful beggars are found, with few exceptions, unable to read. It has occasionally happened, that such children have applied for admission to a Sunday School, sent by the kind interference of persons who have seen and pitied them in the streets, but they seldom remain many weeks; either they are disinclined to submit to the restraints which the discipline of a school imposes, or their worthless parents require their services on that day, as well as on others. Well regulated Sunday Schools are directly calculated to counteract the dispositions and habits that might lead to mendicity. In the course even of a few months after the lowest order of children have been admitted, their very appearance is observed to undergo a decided improvement; they are uniformly cleaner, and more tidily dressed; and their minds are evidently raised a degree further from the meanness and degradation of mendicants. But they do not, therefore, become assuming and impertinent; on the contrary, the order and subjection to which they are trained, and the instruction they receive in their moral and religious duties, excite a more respectful behaviour, and more correct feeling towards their superiors in general. The knowledge and moral influence of which the children thus partake, they communicate, in a greater or less degree, to all their various families. Not unfrequently, too, the benefit, which in this way extends to the parents, is confirmed by a word of counsel and admonition from a teacher, who calls, perhaps, to inquire after an absent child, or to afford relief in case of sickness. Through such means, multitudes of the poor, who were before notoriously vicious and profligate, and were among the most likely to become mendicants, are now not less remarkable for the virtues, by which families, and society at large, are so much benefited. These remarks, in a great measure, apply to those day-schools in which the children are assembled on the Sunday, for moral and religious instruction; and are statedly conducted to public worship. If required, proof could be afforded of every part of the statement. In a school established at Hoxton a few years ago, where there were a great number of very depraved poor, the moral improvement in the neighbourhood is visible to all the inhabitants; and there are many instances which can be pointed out, of the most complete reformation in the morals and conduct of the parents, from the circumstance of the children having been introduced into the schools. In some instances they have taught their parents to read: a little girl I could point out, has taught her mother to read. As a branch of this school, another has been established at Haggerstone, a village at a short distance, which was proverbial for depravity; there are a number of brickmakers reside there, who are a most wretched set of beings; the face of that neighbourhood is completely changed in the course of the last year or two; and it is ascribed by all to the institution of the school there. Such is the ingenious benevolence of the persons belonging to those schools, of which I am not one at present, that they have formed societies for visiting children that are sick, belonging to the schools, or others; for it is well known that the sickness of children occasions a pressure upon the family. And the poor have expressed such surprise at the interest taken in their welfare, and the welfare of their children, that it has had the best possible effect. This I know can be confirmed by positive proof of the good resulting from such institutions.

Mr. William Hale.

Q. Have you made any observations on the state of Sunday Schools in your neighbourhood? *A.* O yes; there has been a great alteration in the moral condition of Spitalfields since their establishment:—the character of the poor of Spitalfields is very different from what it was thirty or forty years ago; you never hear of any attempt to riot there. I know at one time there were individuals sent up from Nottingham with a view to effect something like what they were doing there; and that they have been more than once excited to riot during the last war, and yet that they were very quiet; great care is taken of their mental and moral improvement. And, I believe, no instance is to be found where so multitudinous a poor congregate together in so small a space, with so little inconvenience to their neighbours.

Q. You have reason to think that the instruction given in those schools has had an effect on the poor of that district? *A.* No doubt of it, it leads them to better habits, generally speaking. The poor who have had their children educated there, benefit very much by it themselves; even although they cannot read, it teaches them to be sober and frugal."

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Extract of a letter from a Clergyman of Walnut Creek, Erie county, Pennsylvania, to the Editor of the [*Chilicothe*] *Weekly Recorder, dated February* 16, 1816.

MORAL Societies have been formed throughout Erie Presbytery generally. We have formed one in each of my congregations. We have also formed a Female Cent Society in each, to which there is a respectable number of subscribers—the funds of these are to be appropriated solely for the education of poor, pious youth, for the Gospel ministry—the first donation will be made to the Theological School at Princeton.

THE

CHRISTIAN HERALD.

VOL. I.] *Saturday, April* 27, 1816. [No. 5.

NEW-YORK FEMALE SABBATH SCHOOLS.

THE history of *Sunday Schools* in Great Britain, commenced in our first numbers, has been suspended for a time, in order to make room for other important subjects, requiring more immediate attention. The rapid progress which those institutions have recently been making among us appear at present to claim particular notice.

It is a subject of astonishment and regret, that this superior method of improving the moral condition of the lower orders of society, should have been so long in active operation in the land of our forefathers, whose language we speak, whose physical and moral habits are so similar to our own, and with whom we have such an incessant and extensive intercourse, without the appearance of one solitary public effort on our part, to emulate their laudable example, and partake of the important advantages to be derived from the adoption of their practice. The omission must, no doubt, be in a great measure ascribed to the general ignorance which prevailed in this country of the benefits produced by those institutions in the old world. For the first attempt to pursue that excellent system here, on an extended scale, we are indebted to the benevolent enterprise of our female citizens. From the pious zeal and exertions of that *better half of mankind*, the majority of our most important charitable Institutions have originated, been well supported, and attended with the happiest consequences to the cause of humanity and religion. "The Society for the relief of poor widows with small children," "The Orphan Asylum Society," "The Female Association for the relief of the sick poor, and for the education of such female children as do not belong to, or are not provided for, by any religious Society," "The Female Assistance Society," "The Society for the promotion of Industry," "The Society for the support of respectable aged indigent Females," "The Dorcas Societies," the Female Societies for providing the means of educating poor and pious youth for the Gospel Ministry, and various small associations, formed at different times, for instructing the ignorant and destitute in the first rudiments of useful knowledge, and training up children in the paths of virtue and godliness—are, among us, so many monuments of the superior usefulness of that worthy sex in promoting the best interests of mankind.

Through the politeness of the first Directress of "*The Female Union Society for the promotion of Sabbath Schools*," we are enabled to present to our readers the following summary account of the formation of that valuable Institution in this City, together with a few short extracts from some of the reports of the different Schools connected with the Society; which exhibit the first-fruits of this truly Christian undertaking, and afford the anticipation of highly beneficial results from the continuance of their exertions in this labour of love.

Wednesday the 24th of January, 1816, a number of ladies of different religious denominations assembled in the lecture-room of the Wall-street Church, to take into consideration the necessity of establishing Sabbath Schools in the City and suburbs of New York. The Rev. Dr. Romeyn, by request, opened the meeting with prayer. When he had withdrawn, the lady who was requested to preside, in a short address, laid before the meeting the outlines of the plan proper to be adopted; and to animate the ladies to the good work, read a number of extracts on the subject from foreign publications[*]. Such ladies as were willing to form themselves into a Society, were requested to come forward and represent the different religious denominations as they were called off, which they cheerfully did; and a committee from these was appointed to draw up rules for the Society and Schools under their care. The meeting was then adjourned, to meet January 31st.

Wednesday, January 31st, a very numerous assembly of ladies met in the lecture-room of the Wall-street Church. The Rev. Mr. Mathews opened the meeting with prayer. The room being full, and numbers pressing for admittance, it was found necessary to adjourn to the Church. The form of a constitution and rules for the Society and Schools, as prepared by the Committee, were read and approved of, and the following ladies chosen to preside over the Institution :—

Mrs. BETHUNE, first Directress; Mrs. MUMFORD, second Directress; Mrs. BOWERING[†], Treasurer; Miss MUMFORD, Secretary.

April 17th, The Female Union Society for the promotion of Sabbath Schools, held their first quarterly meeting in the lecture-room of the second Presbyterian Church. Present: Mrs. Bethune, first Directress; Mrs. Mumford, second Directress; Miss Mumford, Secretary; and sixteen superintendents, and upwards of two hundred teachers. Mr. M'Carty opened the meeting with prayer. The first Directress addressed the Society, and congratulated them on the abundant success which had attended their labours since their last meeting. The Secretary read sixteen animated Reports of the superintendents of the Schools belonging to the following denominations, viz.

2, Episcopalian; 1, Methodist (215 *scholars*); 3, Baptist; 3, Reformed Dutch; 5, General Assembly Presbyterian; 2, Associate Reformed do.

All these Reports were expressive of the satisfaction experienced by the teachers in their new employment, and mentioned numerous instances of the great improvement of their pupils. Total number of scholars of all ages and complexions, from six to sixty-seven years of age, in the different Schools, is *two thousand one hundred and ninety-four.*

Extracts of the most interesting parts of these Reports will here be given.

Extract 1st.

THE superintendent and teachers of the Sabbath School belonging to ——, in presenting to the Society their first Quarterly Report, cannot but admire the leadings of that kind Providence, which devised and brought about the plan adopted by the Female Union Society, for the instruction of the young and ignorant in the knowledge of the word of God, and the way of salvation through a Redeemer. They indulge the hope, that all who, like them, are honoured as the Lord's instruments in so important and interesting a work, will find themselves more than recompensed for any sacrifices they have made, in the abundant blessing which shall accompany their labours, and that many who once were sunk almost to a level with the brutes, as to any true knowledge of God, may, through their instrumentality, be raised to usefulness in society, and become ornaments to the Christian Church.

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[*] For these publications, and books proper to be used in the Schools, and rules for their government, &c. the Society are indebted to Stephen Prest, Esq. Bristol, England, whose abounding desire to do good is not limited to the British Isles, but who takes every opportunity to communicate all information that may tend to advance the Redeemer's kingdom, or meliorate the condition of his fellow-creatures in other parts of the world.

[†] Mrs. Bowering afterwards declined serving, and Mrs. Colgate was chosen in her place.

The teachers, with humble gratitude to God, would mention their belief, that one among their scholars will ever gratefully remember her first attendance at a Sabbath School. She is twenty-two years of age. On the first day of her admission, February 8th, she was observed to be much affected during prayer; and on conversing with her teacher, found that, for the first time in her life, as she said, she felt convinced she was a poor lost sinner; but, being utterly ignorant of the way of salvation through the merits of a Saviour, she knew not where to look, nor to whom to apply for help. She could not read without spelling every word; yet, so great was her desire for religious knowledge, that, though it must have cost her much labour, she has every week committed to memory a lesson in the Catechism, a portion of Scripture, and a hymn. The distress of her mind was plainly depicted in her countenance. At her request, our pastor came twice to the school, and conversed with her. Soon afterwards it pleased the Lord to loose her bands, to enlarge her heart, and to fill it with his love; so that, as she expressed it, she could not love her sweet Jesus, her Saviour, enough. After frequent conversations with the Rev. Mr. M——, and being approved by the Consistory of the Church, it was the unspeakable privilege of her teachers, to sit down with her at the table of her Lord and their Lord, and to welcome her as a sister in Christ. If this were the only instance in which it should please the Lord to follow with his blessing the feeble instructions of his handmaidens, surely our reward is great—we are more than compensated, and should be willing to labour early and late.

Extract 2d.

The School which, agreeably to the rules of the Society, has always been opened with prayer, and closed with singing, is attended by fifteen teachers, whose punctuality and exertions have strongly evinced the lively interest they take in the welfare of those committed to their care. Realizing, as we believe they do, the value and influence of religion upon their own hearts, they have appeared desirous to improve every opportunity which in the course of their instructions has occurred, to apply the truth and importance of the Scriptures read, and to impress the religious instructions therein contained, upon the hearts of those they teach.

The proficiency made by the scholars has been such as to equal, and in many instances to surpass, our most sanguine expectations. One of these only will be mentioned. A scholar, aged 14, who, being at service, has the opportunity of attending only once on the Sabbath, committed to memory, in the course of one week, the 5th, 6th, and 7th chapters of Matthew's Gospel. To accomplish this, her leisure moments must have been very diligently employed. Let those who question the propriety of teaching to read on the Sabbath, visit this School, and witness not only the ardent desire to progress, but the lively emotions of gratitude expressed, and evidently felt, by those who are favoured with this privilege, whom Providence has placed in a situation to preclude the possibility of obtaining it in any other way; and we hesitate not to say, that, unless their hearts are strangers to philanthropy, and insensible to the blessings resulting from a knowledge of the word of God, they can no longer refuse to acknowledge their objections to be without foundation, and join with us in considering Societies for the promotion of Sabbath Schools among the most valuable of our charitable institutions.

Extract 3d.

Mary I—— manifests a serious concern for her soul. The following short but interesting conversation took place between Mary and her teacher:

Teacher. Mary, if I may judge by your countenance, you are not altogether happy. If you can freely unbosom yourself to me, I may say something that may relieve you.

Mary. I am not happy. I feel that I am a sinner, and that I must be changed before I can be happy.

Teacher. But, Mary, your Catechism says, "Cannot your good thoughts, words, or actions recover you?" Now, suppose you read your Bible, attend to the preaching of the word, pray, and wish sincerely to be a Christian, don't you think, that, by so strict an attention to commanded duty, you would merit the favour of God?

Mary. No.

Teacher. Who, then, must satisfy for your sins, and present a righteousness which is acceptable?

Mary. Jesus Christ has promised to hear us when we pray, and he is the Saviour of sinners.

Teacher. Yes, Mary, Jesus is the only Saviour, and an all-sufficient one, he is indeed. Go to your offended God, and in faith plead the merits of his Son, and you have the promise that you shall not be rejected. Don't be angry with me, if I say I hope you may find no rest, until you find it in the experience of the precious blood of Christ, applied to your heart by the effectual operation of the Holy Spirit.

This girl is about 16 years of age—has attended school regularly from its commencement. Once she was missed. On inquiry, it was found that she was sick. She was visited by two of the teachers, who found her in bed, with her Bible near her. Upon being asked where she had been reading, she replied, "I have been reading the afflictions of Job;—how much sorrow and distress he experienced; how patient he was, and how the Lord supported him." After conversing with her in a suitable manner, and deriving much satisfaction from her answers, one of the ladies went to prayer. When she concluded, Mary appeared much pleased, while her mother stood by bathed in tears. She expressed much gratitude for the tender interest shown for her child.

A coloured woman, aged 67 years, had attended the School regularly from its commencement. A few weeks ago she was carried to the Hospital, sick with the pleurisy. She was visited twice. She is now on the recovery, and pleased with the hope of soon returning to School. She commenced by connecting letters, and now reads the first Scripture lessons with ease. She is not only desirous to read, but anxious to attain that knowledge which will point out her duty to God.

Extract 4th.

We are highly favoured in having teachers whose regular attention and orderly deportment cannot fail of being useful to the children. I cannot speak too highly of their punctuality. Considering the wild disposition of many of the children, I am much pleased with their attention, and have no doubt but the blessing of God will attend the Female Sabbath Schools throughout our City. You will be pleased to hear that a Dorcas Society has been established, for the benefit of the children attending Sabbath Schools, by which means we have been able to furnish clothes to several children who could not otherwise attend. Garments, either new or partly worn, which are presented by the hand of charity for this benevolent purpose, are received and made up or by Mrs. Bowering, Hudson-street, and the young ladies who have formed this establishment.

Extract 5th.

The general improvement of the scholars has been far greater than could reasonably have been anticipated in so short a period. There are many individual instances which afford striking proofs of the usefulness of the Institution. Several who did not know their letters when they entered the School, can now read in the 3d class, and with ease commit to memory one of the cards, a hymn, and a portion of the Catechism, every week. One woman, fifty-four years of age, who did not know a single letter, can now read; and a child of eight years, who was entirely ignorant of the alphabet, has made such progress as to be able to commit to memory not only her Scripture lessons and hymns, but the whole of Brown's Catechism. Two in the Bible class have also learned the whole of Brown's Catechism, and are now learning the Assembly's Catechism, with Scripture proofs. Nor is this all: a good work appears to be begun in the hearts of several, who date their first convictions from their entering the Sabbath School. The Superintendent and teachers are encouraged by these favourable appearances, to continue their exertions, looking to Him who is the Fountain of all knowledge for a blessing on their instructions; and hoping that their labours may not be in vain, but that he will be pleased to make them the humble instruments in rescuing many souls from ignorance and vice, and in bringing them to the knowledge of the truth as it is in Jesus.

Extract 6th.

This School commenced February 18. Rewards were offered to the children who could read, if they could find a passage in Scripture relative to the fall of man: not one could answer. April 14th, the children, when required to find a passage of Scripture relative to the fall of man, and atonement through Christ, one turned to four passages appropriately; three to two passages; seven turned to Rom. vi. 5.; seven to Rom. v. 7, 8.; three to Rom. v. 15.

The Directress informed the Society, that a School had been opened in the State Prison, to instruct the female convicts to read the Scriptures, superintended by the Rev. Mr. Stanford, and had been supplied with lessons from the Society: That two more Schools would be opened the following Sabbath, viz. one by the members of St. George's Chapel, and one by the members of the Moravian Church. She likewise proposed that a Committee, consisting of one or two from each religious denomination, be appointed to visit the Schools, as the duties were too arduous to be properly fulfilled by the Directresses. This was agreed to. The Society, after singing a hymn of praise to that God, whose blessing had so eminently attended their work of faith and labour of love; and, concluding with the Christian doxology, adjourned to the first Wednesday in July.

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A Memoir on the subject of a General Bible Society for the United States of America.

[Concluded from page 55.]

Let us now seriously ask ourselves whether we can conscientiously persevere in a system whose effects are so disproportionate to the great want of Bibles which we have found to exist, both in our own and other countries, as well as to the abilities with which Heaven has blessed us,---a system which has been either avoided or abandoned by every Christian nation but our own, that has engaged in the distribution of the Bible? And let us also ask ourselves whether we can conscientiously any longer refuse to adopt, in the place of this system, one which the experience of the last 12 years, and the example of the most zealous and enlightened nations in Europe, prove to be the most efficacious human means ever devised for spreading the kowledge of the Gospel? If our consciences decide for the rejection of the present system, and the adoption of a new one, then we are next to inquire in what way a general institution can be established, and what rules should be adopted for its government?

A Bible Institution for the United States, may be formed by a confederacy among the existing Bible Societies; or by the establishment of a *new* Society.

To the first method many objections immediately present themselves. It is uncertain how many Societies would enter the confederacy, and how long those who might enter would continue in it: the resources, therefore, of the congress to which the concerns of the confederacy would be confided, would be for ever precarious. It would be difficult to apportion the representatives from the Societies to the congress; since the old and wealthy Societies would not be satisfied with an equal representation with Societies of recent date, and inconsiderable funds. If the powers of the congress be made absolute, many of the Societies will not enter the confederacy; if they are not absolute, the congress will be deficient in vigour. But supposing the confederacy formed, and the powers of the congress defined, where are the delegates to meet? how long are their sittings to last? in what way are their expenses to be defrayed?

As to the establishment of a new Society, its advantages and nature will be best understood, by giving a constitution for such a Society, accompanied with explanatory remarks.

CONSTITUTION.

ART. I. "The designation of this Society shall be THE AMERICAN AND FOREIGN BIBLE SOCIETY; of which the sole object shall be to encourage a wider circulation of the Holy Scriptures, without note or comment; the only copies in the English language to be circulated by the Society, shall be of the version now in common use."

Remarks. The Society is to be a *Foreign* as well as an American Society; and why should it not be? Are the Christians of America under less obligation than their brethren in Britain, to extend the blessings of their religion beyond the confines of their own country? If it be said, that we ought first to supply the want of Bibles at home, it may, with equal justice, be said, we should send no Missionaries abroad, while we have vacant pulpits at home. Had the apostles never travelled from one city to another, till they had converted all in the first, slow indeed would have been the progress of Christianity.

ART. II. "This Society shall add its endeavours to those employed by other Societies, for circulating the Scriptures through the United States and their Territories, whenever it shall be required; and shall, according to its ability, extend its influence to other countries, whether Christian, Mahometan, or Pagan."

Remarks. The aids which this Society may afford to other Societies, are numerous and important. When the funds of the local Societies are small, and the wants of their districts urgent, they may be assisted with donations of Bibles from the General Society. Societies in our Territories may perhaps be furnished with Bibles in the language of the neighbouring Aborigines. The present Societies may at all times be supplied by the new Society with Bibles, on more advantageous terms than can be obtained from the booksellers. Instances also may frequently occur, in which this Society may co-operate with the British and Foreign Bible Society, and other extensive institutions, in spreading the Scriptures among the heathen.

Art. III. "Each subscriber of two dollars in the beginning and four dollars annually, shall be a member."

Art. IV. "Each subscriber of thirty dollars at one time shall be a member for life."

Art. V. "Each subscriber of fifteen dollars annually shall be a governor."

Art. VI. "Each subscriber of one hundred and fifty dollars at one time, or who shall, by one additional payment, increase his original subscription to one hundred and fifty dollars, shall be a governor for life."

Art. VII. "Governors shall be entitled to attend and vote at all meetings of the Committee."

Remarks. The annual subscription to the British Society is about 4 dollars 50 cents; the proposed annual subscription to this Society is 4 dollars. The more equal distribution of wealth in this country seems to require this reduction. By putting it in the power of all who wish it, to take part in the management of the Society, as is done by the V. VI. and VII. articles, the funds, as well as the patronage of the Society, will probably be greatly increased. Many will perhaps feel disposed to pay 15 dollars annually, when such payment will entitle them to a seat at the Committee Board, even if they do not constantly occupy their seats. The possession of power is gratifying, even if it be not exercised. The objection that these articles will increase to an indefinite extent, the number of those who will be entitled to vote with the Committee, will be examined in another place.

Art. VIII. "A Committee shall be appointed to conduct the business of the Society, consisting of thirty-six members, and a large majority of them to be laymen; six of whom shall be foreigners resident in *New-York* or its vicinity. Twenty-seven of the above number, who shall have most frequently attended, shall be eligible for re-election from year to year. The Committee shall appoint all officers, and call special general meetings, and shall be charged with procuring for the Society suitable patronage, both American and foreign. The Committee shall meet on the first Monday of every month, or oftener if necessary." A quorum for doing business shall consist of at least nine members, of whom the President, and, in case of his absence, one of the Vice-Presidents, shall be one.

Remarks. Although there will be many who will have the right of taking a part in the management of the Society, yet, as the exercise of this right will be optional, and may be suspended without any dereliction of duty; it is necessary, to prevent the possibility of the business of the Society being neglected, that certain individuals should be appointed to attend to that business. A Committee is to be elected for this purpose. For obvious reasons, a portion of this Committee are to be foreigners. The greatest number of the members of the Committee ought to be *laymen;* because laymen are generally more conversant with the details of business, and better qualified to superintend the concerns of an extensive establishment—to conclude contracts—to make shipments, &c. than clergymen. Laymen are also possessed of greater leisure, and of more extensive influence than clergymen: while their religious tenets are less generally known. By the appointment of a sufficient number of laymen, therefore, the Society would acquire greater weight of influence, and would be less exposed to the effects of sectarian jealousy, than by the appointment of clergymen to perform the secular business.

To the Committee, and those who are entitled to vote with them, is intrusted the power of appointing the officers of the Society. As the respectability and usefulness of the Society will depend, in a great degree, on the personal character and zeal of its officers, the selection of these officers is wisely confided to the deliberate vote of the Committee, and not left to the hasty and inconsiderate choice of a promiscuous assembly at a general meeting. As the Committee possess the power of naming an indefinite number of Vice-Presidents, they may, whenever they find a distinguished character who is friendly to the Society, and whose name would shed a lustre on it, add him to the list of Vice-Presidents. In this way, the Society may, in time, enrol among its officers the Governors of the different States, and the chief members of the General Government; nor can it be doubted that such a selection would tend greatly to increase the patronage of the Society, and to conciliate the good will of every political party.

To the Committee is intrusted the duty of procuring patronage for the Society, both American and foreign. It cannot be doubted but the British Society would hail, with peculiar delight, the formation of the *American and Foreign Bible Society.*

But in many ways may the Committee obtain American patronage. It is not chimerical to hope, that, on a proper representation to Congress of the nature and views of the Society, that body may be induced to grant to the Committee the privilege of franking all letters on the business of the Society under a certain weight; and, with the same restriction, to receive letters free of postage.

This would greatly facilitate another mode of obtaining patronage, and it would be, to make the constitution of the Society, with the names of its members and officers, as extensively known as possible. Every clergyman in the United States might be requested, by a circular letter, to add his own name to the list of members; to read from his pulpit the constitution and address of the Society, and to make a collection for its funds. Not a hamlet in the country should be without the constitution of the Society, and suitable addresses explaining the nature and importance of the Institution.

Another very important office of the Committee, will be the establishment of some general regulations for supplying Auxiliary Societies with Bibles. The British Society returns to auxiliaries Bibles to the amount of *one half* the sum remitted. Under present circumstances, it would perhaps be most prudent for the American Society to return Bibles to the amount of *three fourths* the sum remitted.

The seat of the Society is, by this article, fixed at NEW-YORK. In no country, perhaps, do local jealousies so often interfere with plans of extensive utility, as in the United States. In the present instance, however, when the glory of God and the good of man are the solid objects in view, it is the imperious duty of every Christian to divest himself of all local prejudices, and to consent that the Society shall be established in that place which is most favourable to the prosecution of its exalted objects. New-York is fast becoming the London of America; and already possesses facilities for correspondence with, and transportation to, all parts of our own and other countries, which are enjoyed, in an equal degree, by no other city on the continent.

Some place must be chosen where this great Society may be permanently fixed, and where it may enjoy all the advantages and conveniences which local situation can afford—a soil in which it may "take root downward, and bear fruit upward:" and for this purpose no place can be found so fit as New-York. The Committee are to meet at a stated time in each month, first for the speedy transaction of business, and secondly to enable those who are entitled to vote with them, to know when to find them together.

By rendering only twenty-seven of the Committee eligible for re-election, and those such members as have attended most frequently, the Society will every year dismiss from the Committee such as are wanting in zeal and faithfulness, and yet without giving any personal offence.

Art. IX. "Each member of the Society shall be entitled, under the direction of the Committee, to purchase Bibles and Testaments at the Society's prices, which shall be as low as possible."

Remarks. If the Society sells Bibles and Testaments for as much as they cost, its funds cannot be impaired; and if the Society sells cheaper than the booksellers, many may be induced to buy of the Society, who would not buy of the booksellers. As the privilege is confined to the members of the Society, it will be exercised chiefly for supplying children and servants with Bibles, and it may operate as an inducement to subscribe to the Society.

Art. X. "The annual meeting of the Society shall be on the fourth Wednesday in May; when the Committee shall be chosen, the accounts presented, and the proceedings of the foregoing year reported."

Art. XI. "The President, Vice-Presidents, Secretaries, and Treasurer, shall be *ex officio* members of the Committee."

Art. XII. "Every clergyman, who is a member of the Society, shall be entitled to attend and vote at all meetings of the Committee."

Remarks. The provision contained in this last article is peculiar to the British Society, and a large share of its wonderful success may be imputed to it. This article not only prevents the Society from becoming an instrument of any one denomination, but it even prevents the suspicion of such an event. By this article, and by some of the preceding ones, the number of those who may be entitled to vote with the Committee, may be enlarged to an indefinite extent. Some may apprehend inconvenience from this extension of the privilege, but the apprehension is groundless. Admit that the whole number shall amount to *ten thousand!* Of these, how very small a proportion will reside in New-York; and *there* alone can the privilege be exercised. But although very few of the whole number will have it in their power ever to exercise this right, yet some of them, and particularly the clergy, will occasionally visit the city, and at such times, it would be highly gratifying to them to meet and vote with the Committee, and to learn the present occupations and future views of the Society, and, on their return home, to communicate to their friends and parishioners the information they have thus acquired. With regard to those who reside in the city, it is by no means certain that any inconvenience would arise from the constant attendance of them all; but those who have taken part in the direction of Bible Societies, will not regard such an event as probable. Few are disposed to devote much of their time to the management of a Society which will make them no pecuniary compensation, nor promote any sectarian or political views.

Art. XIII. "At the general meetings and meetings of the Committee, the President, or, in case of his necessary absence, the Vice-President first on the list then present, and, in the absence of all the Vice-Presidents, the Treasurer, and, in his absence, such member as shall be voted for that purpose, shall preside at the meeting."

Art. XIV. "The Committee shall also have the power of choosing such persons as shall have rendered essential services to the Society, either members for life, or governors for life."

With these last articles, on which no remarks are necessary, our proposed constitution closes. We have thus given it a careful examination, and found it well suited for a great Society, embracing all ranks and denominations, and extending its care and benefits over the whole Union. Will it be said, that, although this constitution promises fair, yet that many of its provisions are so novel, that they ought not to be adopted till their utility has been tested by experience? The objection is fortunate for the constitution. The experience of the last 12 years, and the most wonderful success, bear witness in its favour. With a few immaterial alterations, required chiefly by local peculiarities, this constitution is a literal copy of that of the British and Foreign Bible Society. Will an objection, unthought of before, now be urged against the constitution, viz. its *foreign origin?* The objection may be inconsiderately urged, but the reflecting Christian will quickly recall it. He will not dare to reject an instrument which promises to promote the glory of God, merely because neither he nor his friends nor his countrymen, have the honour of inventing it.

Let us now review the steps we have taken. We have examined, in the course of this Memoir, the extent of that darkness for the dispersion of which Bible Societies were instituted. We have found it involving in its deadly gloom more than 500 millions of heathen, and many millions of nominal Christians: we have seen it brooding over these States, and settling, with portentous aspect, on our wide extended Territories. On inquiry, we have found that the light which we have dispersed consists of a few faint and scattered rays, streaking our own horizon, but not penetrating the gloom beyond it. At the same time, we have found England, and other nationswho have adopted her system, kindling a flame whose light is seen, and whose warmth is felt, in the darkest and remotest regions of the earth, and we have ascertained, that the same instrument by which this holy fire has been lighted in Europe, may be successfully employed for the same purpose in our own country.

With the Christians of New-York, and with the delegates from the different Bible Societies who are soon to meet there, it remains to commence this pious work. If a Society, on the plan described in this Memoir, should be formed in New-York, by the advice and with the approbation of the delegates; and should these delegates enrol their names among its members, there can be no doubt but their constituents would follow their example. Thus will there be planted in our land a Tree of Life, whose leaves shall be for the healing of the nations—a Tree, whose height shall reach unto heaven, and the sight thereof to the end of the earth: and thus, through the blessing of God, will the Christians of America do their part in making "his way known upon earth, his saving health among all nations;" and in hastening the arrival of that period when the "kingdoms of this world shall become the kingdoms of our Lord and his Christ: and he shall reign for ever." AMEN.

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[The Convention of Delegates from the Bible Societies in the United States being so near at hand, as well as the interest which the religious public cannot but feel, respecting the means to be adopted in this country for promoting the more extensive circulation of the sacred Scriptures, will, we trust, be considered a sufficient reason for occupying so great a portion of our present and succeding numbers with details on this subject.]

THE AMERICAN BIBLE SOCIETY.

No. I.

In the first number of the Christian Herald, was inserted a *Circular* from the President of the New-Jersey Bible Society, recommending a meeting of Delegates from the different Bible Societies in the United States, to assemble in the City of New-York, on the *second Wednesday* of May next, for the purpose of devising and carrying into effect a plan for distributing more extensively and efficiently the Oracles of Divine Truth. The vital interests of religion, the reputation of our Christian community, the urgent wants of our frontier settlements, and the example of our European brethren, all incite to this laudable effort. Nor have we reason to be discouraged from the undertaking by any want of *means* or of zeal among American Christians. With the return of peace, commerce has begun to pour into the lap of enterprise and industry her richest products. Our country is fast increasing in wealth. Individuals, who lately trembled at the prospect of ruin, now behold their property rapidly augmenting, and new channels for profitable enterprise daily opening to their view. Nor have we any reason for apprehending a want of zeal on this interesting subject. We daily hear of new Bible Societies arising in every section of our country; we see the young and the old, the wealthy and the indigent, all combining their efforts in promoting the circulation of the Scriptures of truth; some by their property, and others by their influence or exertions.

These indications of the public sentiment; these propitious "*signs of the times*," loudly call on Christians of every denomination to gird on their armour, to take the "sword of the Spirit," which is the word of God; and to join the ranks of those who are now arming and marching forward in the cause of the Prince of Peace.

The proposed meeting of delegates from the different Bible Societies, will probably form a *new era* in the annals of Christianity in this *new* world. It will be setting a "*little leaven*" to work, which ere long will "leaven the whole lump" of ignorance and vice, existing in those places where the Gospel is not known. It is "*a grain of mustard seed;*" an almost imperceptible germ at first, but which, in process of time, will become "*a great tree*," beneath which many thousands of our ignorant and distant brethren may find celestial food and heavenly repose for their souls, now "perishing for lack of knowledge."

Pursuing our inquiry into the necessity and expediency of forming a NATIONAL BIBLE INSTITUTION, we intend hereafter to press this subject on the public attention, from a consideration of the *nature* of the object in view; from the example of the different nations of Europe, from our present means and our future resources, from our obligations as a nation of Protestant Christians, from the *peculiar* state and circumstances of many parts of our country, and from the blessings and benefits which the execution of the plan proposed is likely to produce to *ourselves*, as well as to the objects of our beneficence.

In order to prevent any one from being discouraged at the humble origin of this proposed *National Society*, it will be expedient to look back for a few years to the commencement of that institution which gave the first impulse to Christian zeal on this subject, which has been more liberally patronized, and more peculiarly blessed in promoting vital Christianity, than any other institution that ever was devised---I mean THE BRITISH AND FOREIGN BIBLE SOCIETY.

Twelve years only have elapsed, since this star of celestial origin, whose radiance is now diffused through every quarter of our globe, arose in the metropolis of the British empire. The benefits it has already conferred on the world are incalculable; but those which are likely to accrue from the example it has set, from the zeal it has awakened, from the inquiries it has excited, and the deplorable ignorance it has developed in different parts of the world, are beyond value and conjecture. They will deservedly place its founders and friends among the greatest benefactors of the human race.

The following account of the origin of this Society is extracted from the 3d volume of the Christian Observer:

"At a numerous and respectable meeting, held at the London Tavern on Wednesday the 7th of March, 1804, Granville Sharpe, Esq. in the chair: a Society was formed for the sole and exclusive purpose of promoting the circulation of the Holy Scriptures in the principal living languages. The following is an outline of the plan of the Society:

"1. A Society shall be formed with this designation—THE BRITISH AND FOREIGN BIBLE SOCIETY; of which the sole object shall be to encourage a wider dispersion of the *Holy Scriptures*.

"2. This Society shall add its endeavours to those employed by other Societies, for circulating the Scriptures through the British dominions, and shall also, according to its ability, extend its influence to other countries, whether Christian, Mahometan, or Pagan."

"We have great pleasure (say the Editors of the Christian Observer) in introducing this Society to the knowledge of our readers. In the object proposed by this Society, every *sincere Christian*, *of every name*, may cordially and consistently unite. It is hoped, therefore, that all who regard the Bible as *the word of God*, which is able to make men wise unto salvation, will cheerfully contribute to its support."

In the month of May following, (May, 1804,) the Society was organized; a Committee chosen to manage its concerns, consisting of Messrs. Wilberforce, Grant, Stephen, and other distinguished members of Parliament; Lord Teynmouth, President; Messrs. Owen, Hughes, and Steinkopff, Secretaries; and Mr. Thornton, Treasurer.

The following is a very brief summary of the *Reasons*, the *Object*, and the *Principles* of the Society, then published:

> "The *Reasons* which call for such an Institution, chiefly refer to the prevalence of ignorance, superstition, and idolatry, over so large a portion of the world; the limited nature of the respectable Societies now in existence, and their acknowledged insufficiency to supply the demand for Bibles within the United Kingdom and foreign countries; and the recent attempt on the part of infidelity to discredit the evidence, vilify the character, and destroy the influence of Christianity.
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> "The EXCLUSIVE OBJECT of this Society is to diffuse the knowledge of the Holy Scriptures, by circulating them in the different languages spoken throughout Great Britain and Ireland; and also, according to the extent of its funds, by promoting them in foreign languages, and the distribution of them in foreign countries.
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> "The PRINCIPLES upon which this undertaking will be conducted, are as comprehensive as the nature of the object suggests that they should be. In the execution of this plan, it is proposed to embrace the *common support of Christians at large*, and to invite the concurrence of every description who profess to regard the Scriptures as the proper standard of faith."

On this outline, the Editors of the Christian Observer make the following remark:

> "It would be difficult to conceive an object more entirely unexceptionable than that of this Society; nor one in which *every individual who is entitled to the name of Christian, may more cordially unite.*"

WYCKLIFFE.

Princeton, 8th April, 1816.

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Copy of a letter from the Rev. John Dunlap, to the Editor of the Christian Herald, dated Cambridge, Washington County, 12th April, 1816.

"DEAR SIR,

"I AM highly pleased with your periodical publication; which will diffuse, in the Christian world, the knowledge of what God is doing in the present day, in building up his cause, and extending the boundaries of the Redeemer's kingdom. I will not assert that the Millennium is fully commenced; but with joy, I think, both from consulting the book of prophecy, and viewing what is doing in Europe, Asia, Africa, and America, for the Church of God, the way is rapidly preparing, when 'all shall know the Lord, from the least to the greatest, and the knowledge of the Lord shall fill the earth, as the waters cover the bottom of the sea.'

"You had the goodness to publish, in your first number, the substance of my letter to an influential Christian friend, respecting the destitute condition of some of our frontier settlements, as to Gospel ordinances. I have taken another tour this winter to the North, as far as Canada, with a zealous brother, the Rev. Dr. P———. I observe, if Ministers in our Cities and populous towns, were to spend one month annually in visiting and watering the desolate places of the Lord's vineyard, they would have a rich reward in tendering salvation to their fellow-men. The great Head of the Church would, I trust, strengthen them in a manner they never experienced before; their privations would appear light; (*I speak from experience;*) their congregations would enjoy the sweet consolation, that, by a small sacrifice, they were contributing to build up the cause of their dearest Lord. O that Ministers and Christians were more zealous and engaged in building up the Lord's cause!

"My fellow-labourer and I were abroad all the month of February, and preached as much as once every day. We were instrumental in forming one Bible Society in the County of Clinton; we expect another is formed by this time in the County of Essex. On our departure, we attended the anniversary of one in this County, at Granville, when seventy new members were received; thirty of them were females. We were highly gratified at finding a solemn attention to religion wherever we went; and in some places special awakenings. At North-West Bay, the towns of Jay and St. Albans in Vermont, many were brought to the profession of the faith, and gave good evidence of a change of heart. In Jay, twenty youth, the eldest sixteen, and the youngest only ten years of age, humbly bowed to the sceptre of Jesus, like those on the day of Pentecost.

"We made diligent inquiry respecting the settlement of regular Ministers, and the result fills the mind with the most poignant grief: we could not find one Minister settled in the Counties of Warren or Essex; in Clinton only two; in Franklin two; in St. Lawrence we could not hear of any; there are very few on the Black River;---so that, to draw a line from Whitehall, in the County of Washington, to Oswego, on Lake Ontario; from thence North to the St. Lawrence, East along the line of this State to Champlain, and from thence to the place of beginning, there are not exceeding ten or twelve regular ordained Ministers. There are some Probationers and Missionaries; but what are all these to dispense the word of life and administer Gospel ordinances to one hundred thousand souls? I will take the liberty to observe, that the Missionary Societies are susceptible of very great improvements. Will those who enjoy Gospel ordinances fold their arms in sloth, and reply, We cannot remedy the evil? Is this acting like Christians, or manifesting love either to God or man? Where is the spirit of our venerable and pious Reformers? Let such cold professors view what all classes are doing in Great Britain, to build up the kingdom of our Lord Jesus through the world. Let their attention be turned to the Roman Clergy in Europe, who formerly prohibited the word of life from the laity, under pain of the most excruciating torture and eternal damnation, now putting the living oracles of God into the hands of their people, and opening the door of salvation to those who were perishing in ignorance; let them stoop down from their couches of sloth, and observe even servants consecrating their hard-earned penny to purchase Bibles for themselves and others. Are you Christians, and unwilling to put to the helping hand? Care you not whether your fellow-men sink into perdition or not? God for bid that this should be the result of your minds: but suffer me to call upon you by the agonies of an expiring Saviour, by the joys of heaven, and the terrors of everlasting misery, to arouse into activity, in seeking salvation for your own souls, and contribute a part of the good things God hath blessed you with, in order to send salvation to those who are perishing. Consider that the highest honour you can enjoy, is to be co-workers with God; and although you are not Ministers, yet you can be as accessary to the spread of the Gospel, by your prayers, your counsels, and contributions, as if you were in the sacred office. God claims a right to a part of what he has given us, for the promoting of his glory; and he confers an honour upon us, in putting it in our power to give back a part of what he has bestowed on us, for his service. Under the Jewish œconomy, Jehovah required a tenth of their income for religious uses. Under the New-Testament dispensation, he leaves it, in some measure, to the charity of Christians to determine what they will do for the cause of their Lord and Master. Shall Christians be behind the Jews in contributing of their wealth to promote the glory of God, and the spread of his Gospel?

" With sincere regard, I remain your friend and servant in the work of our common Lord,

" JOHN DUNLAP."

We have been favoured with an extract of a letter from Sharon, Connecticut, of recent date, which gives a very flattering account of the state of religion in the North-Western part of that State, and the neighbouring towns in Massachusetts. In New-Marlborough, Colebrook, Sandisfield, and Salisbury, there appears to have been a very extensive work of Divine grace upon the hearts of sinful men, and a considerable number have been added to the Church, of such, it is hoped, as shall be saved. This work is spreading through the towns of Granville, Hadley, and other places on Connecticut River; also at Kent, Canton, New-Hartford, and Winsted, in the State of Connecticut. It is also mentioned, that the subjects generally held up to view by the preachers, and which appear to have been uniformly blessed in promoting the conviction and conversion of souls, were the humbling doctrines of the cross, such as the total depravity of fallen man, salvation by the free sovereign grace of God in Christ Jesus, &c.

Another letter from Torringford, Litchfield County, Connecticut, in addition to the towns above, mentions also the towns of Cornwall and Goshen, as sharing in the blessed revival.

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From the Commercial Advertiser.

Last Sabbath afternoon, the pulpits of the several Methodist Churches in this City were in mourning, and funeral sermons preached in them all, to crowded congregations, on the death of the late Rev. FRANCIS ASBURY, *Bishop of the Methodist Episcopal Churches in the United States.* The Bishop was born at Barre, Hansworth Parish, Staffordshire, England, September 23, 1745; was admitted as a *Travelling Preacher* in the Methodist connection in 1766, and continued as a Preacher there until he embarked for the continent in 1771; where he exercised his functions as a Preacher till 1779, when he was appointed *General Superintendent.* In 1785, at a General Conference held in Baltimore, Maryland, *he was unanimously elected and ordained Bishop,* which office he filled agreeably to the directions of St. Paul, for more than thirty years. During the time of his Ministry, it is presumed he preached from *fifteen* to *eighteen thousand sermons;* presided at more than *two hundred Conferences;* travelled from *one hundred* to *one hundred and fifty thousand miles,* and perhaps *ordained more Ministers than any other man ever did!!!*

As to the necessary qualifications to fill the high stations he so long held in the Church; he possessed good natural and acquired abilities, read the Scriptures in the languages in which they were originally written; was acquainted with the several branches of polite literature, which he appeared studiously to conceal. But nothing short of deep and uniform piety could have secured to him the love and confidence of a people who knew how to distinguish between the form and power of godliness. To deep and uniform piety, and talents far above the common grade, he added a zeal and diligence that has been equalled but by few.

For almost half a century, this extraordinary man traversed this vast continent, encountering the summer's heat, and winter's cold. And, when pressed by age and infirmity, and solicited by his friends to lessen his labours, his zeal prompted him on to the last. On the 3d Sabbath in March, he preached in Manchester; on the 4th, in Richmond; and on the 5th Sabbath, and last day of the month, 1816, about 50 miles from Richmond, in Spottsylvania County, Virginia, *he ended his course, in the seventy-first year of his age, and fiftieth of his Ministry, and stept, as it were, from labour, toil, and sufferings, to his everlasting rest!* The remains of Bishop Asbury were deposited in the family burying ground of *George Arnold,* Esq. at whose house he died.

THE

CHRISTIAN HERALD.

Vol. I.] *Saturday, May* 4, 1816. [No. 6.

Communication to the Editor of the Christian Herald.

Newark, N. J. April 22, 1816.

Sir,

By the direction of the Managers of the Philadelphia Bible Society, an order was forwarded to England in the month of August last, for 300 Spanish Testaments, designed for distribution among the Spaniards at New-Orleans, and the vicinity of that place. The Committee of the British and Foreign Bible Society, upon hearing of this demand, voted 1000 Spanish N. Testaments, 500 French do., and 100 French Bibles, to be forwarded to the Louisiana Bible Society, for gratuitous distribution among the destitute in that quarter. These books arrived at New-Orleans, by the way of Philadelphia, in the month of January. The following extract of a letter from one of the Managers of the Louisiana Bible Society, which came to hand some weeks ago, will show the manner in which the Testaments were received by the Spaniards, and likewise give some information relative to the distribution of the French Testaments and Bibles:---

" New-Orleans, 29th January, 1816.

" My dear Sir,

" I have no doubt it will give you pleasure to hear of the prosperous progress of the Louisiana Bible Society. The French Bibles, printed in New-York, have much pleased the inhabitants of New-Orleans. About 600 copies have been distributed among the heads of families, who have generally manifested much satisfaction and thankfulness for the gift. One or two persons have asserted, that for ten or twelve years they have been endeavouring to get a French Bible without success. Some have expressed their joy on obtaining a Bible, by declaring that a hundred dollars would not make them more happy. The New-Testaments distributed last year, have been generally read, particularly by the youth in schools. All express their satisfaction in this book.

"The venerable British and Foreign Bible Society has presented us with 1000 Spanish New-Testaments, 300 French New-Testaments, and 100 French Bibles, which I began to distribute about ten days ago. I am really delighted and highly encouraged at the manner in which the Spaniards have received the Spanish New-Testament. Many most pleasing occurrences are almost daily animating us to persevere in distributing the oracles of eternal life among this people.

"From the facility with which I have distributed the Spanish New-Testament among the Spaniards, I have been induced to think that an exploring Mission to Campeachy, Carthagena, &c. should be undertaken, to learn with certainty the practicability or impracticability of distributing the Spanish New-Testament among the inhabitants. There is a wide field where Christian charity may find employment without end. I was informed by an American gentleman a few days ago, that, when at Campeachy the last summer, he endeavoured to purchase a Spanish New-Testament in order to learn the language, and offered a Spaniard five dollars for one which had been given him at Jamaica; but the latter refused to part with it at any rate.

"Believe me sincerely your friend,

"A. HENNEN."

I add the following extract of a letter from the Rev. Daniel Smith*, dated

"NATCHEZ, March 4, 1816.

"DEAR SIR,

"I wrote to you immediately after my arrival in New-Orleans; but I heard nothing from you until I came to this place. I tarried in New-Orleans near two months. I was principally occupied in disposing of my Bibles and other books. I have sent boxes to Jeffersonville, Shawanee-Town, Vincennes, Redbanks, mouth of the Cumberland, St. Louis, Nashville, Pearl-River, (Miss. Ter.) Amite Co. and Pinckneyville, (Miss. Ter.) Placquemine, Oppelousas, and Attakapas, (Louisiana). 225 Bibles were distributed among 8 or 900 troops in New-Orleans by Mr. Tarrant, the chaplain who is since dead. 25 were deposited in the custom-house, New-Orleans for the use of the shipping that clear out from that port.

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* Mr. Smith went out to the Southern Country as a Missionary from the Massachusetts Missionary Society. He left Boston the latter part of last October, and arrived at New-Orleans on the 21st of November. He took on with him more than 1000 English Bibles, for gratuitous distribution, the donation of different Bible Societies and individuals in Boston and the vicinity of that place. He had also some thousands of religious Tracts and other books, designed principally for gratuitous distribution.

"Mr. Hull preached the Anniversary Sermon before the members of the Bible Society. A contribution was obtained, amounting to $133. Mrs. B. circulated a subscription paper among the ladies, and obtained $200 for the Society. More than $1000 were due from the members.

"A donation of 1000 Spanish Testaments, 300 French do., and 100 French Bibles, has been received from the British and Foreign Bible Society. About 500 Spanish Testaments have been distributed. The French Bibles from England and New-York are distributing very rapidly.

"A Bible Society has lately been organized on the Amite, called "The Amite and West-Florida Bible Society." Its subscriptions are large already. The Bible Society here has lately purchased near 300 Bibles. Those, with some I brought, are now distributing.

"Since I have been here, the ladies have commenced the formation of a charitable Society for the instruction of poor children. The subscription amounts to near $500. I expect a charitable school will soon be established.

"This, my dear brother, is a happy day in which we live. We have only to stand still, and see the salvation of God. Whether we labour or are idle, the great work goes forward. The Lord cannot want means and instruments; but if we are active in his service, we shall receive the reward. Pray for me, that I may be found faithful.

"Your friend and brother in Christ,

"DANIEL SMITH."

By a letter received from a friend residing at St. Louis, Missouri Territory, dated February 8th, 1816, I am informed that the Bibles and Testaments which have been sent on to the Territory, have been generally distributed. The writer states that he has given out the English Bibles to the destitute, and that they were thankfully received; and that more could be given out if they could be obtained. He received, some time ago, 200 French Testaments for gratuitous distribution. About 200 of them had been given out in St. Louis and St. Genevieve. He states that some opposition had been made to their circulation, by the priest residing in a certain village; and that there were numbers of the Roman Catholics who kept their Testament privately from the knowledge of the priest. In some instances the common people had been forbidden the privilege of confessing, because they had Testaments by them. It is the opinion of the gentleman, that the Testaments will do much good.

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From the Newark Centinel.

A letter from the Rev. Samuel Newell, Missionary to India, to the Rev. Edward D. Griffin, D. D. dated

BOMBAY, June 11th, 1815.

DEAR SIR,

By the present opportunity I send to Dr. Worcester my journal, which contains the history of all my wanderings and afflictions from my arrival in India till I came to Bombay. I have requested Dr. W. to let you see it. This will supply the place of many letters. You will also learn, from our communications to the Board, from time to time, the history of our Mission, and its present state. We have been carried through a series of afflictions, painful and distressing in the extreme, and have often been ready to say, " The mercies of God are clean gone, and the Lord will be favourable no more." But we can now sing of the goodness and faithfulness of God, and say, " Hitherto the Lord hath helped us." We are now permanently established in this important place, and have, through divine goodness, made so much progress in the language as to be able, though with stammering lips, to preach the *good news* to a people to whom Christ was before unknown. Mr. Hall and myself are the only Protestant Missionaries on this side of India, except an Armenian brother at Surat, in connexion with the Serampore Mission. The Mahratta language, which we are learning, is the language of many millions of people in this region. There are *two hundred thousand* in Bombay alone. When we look at the multitudes of heathen around us, who are daily dropping in long and rapid succession into the eternal pit, ignorant of what awaits them beyond the grave, we are compelled to take up a lamentation, and say, " O thou slaughtered Lamb of God, why was thy blood shed in vain! Why perish these countless millions of immortal souls for whom thou hast endured the pains of death!" O my dear Sir, who will be answerable for this waste, (if I may so speak,) of redeeming blood? Why do whole nations thus go down to hell from generation to generation? It is only because the *Church* and the *ministers* of Christ will not obey his *last* and *emphatic* command, to "teach all nations." Is not this strange? To what can we attribute this known, wilful, and persevering disobedience to the last, authoritative command of the King of Zion? Did not he who said, "Thou shalt not kill," say in as positive a manner, "Go into all the world, and preach the Gospel to every creature?" And is not the breach of the latter command as ruinous in its consequences as the violation of the former? May we not say to the Christian, though thou commit no murder, yet if thou disobey the Saviour's last command, then, through thy disobedience, shall thy heathen brother perish, for whom Christ died! When we stand at the distance of 15,000 miles, and look at 600 millions of heathens in Asia in one mass, only a general and comparatively faint impression is made on the mind; but standing, as we now do, in the *midst* of the heathen, and *seeing* them groping in thick darkness, bewildered in the mazes of the most absurd and shocking fictions that the depraved mind of man could invent, wedded to their idols and enslaved to vice; *when* we see, as we sometimes have seen, a hundred thousand of our fellow-creatures at once dancing and shouting around the bloody car of Juggernaut, and prostrating themselves before that hateful demon; *when* we actually behold all the nameless ingredients that go to make up that mass of corruption, guilt, and shame, comprised in *idolatry*:---O! it is enough to awaken, in the heart that can feel for the wretchedness of fallen man, every emotion of pity, indignation, grief, and burning zeal. We are sadly deficient in zeal and in duty; but when we look on these heathen, and see how they live, and how they die, and consider how long it has been thus,---we sometimes wish we could raise our voices to such a pitch, that they might reach beyond the intervening oceans and continents, and enter into the ears of our brethren and fathers in America. My dear Sir, let me engage you to speak in our behalf, and plead in our stead the Missionary cause before the Churches*. They have sent us forth, a little feeble band, to encounter a great host; we have been scattered abroad, and our little number has already been considerably reduced. Will the Churches that sent us forth now leave us to prosecute the work alone? We look to them for support in the arduous conflict in which we are engaged. Unless they fill up our ranks which have been broken in the first onset; unless they send forth A GREAT MANY MORE, and determine to prosecute the work with vigour and perseverance, the lives and the treasure which they have already bestowed on the object will be thrown away. Where are the numerous converts that have lately been gathered into the Churches in the late revivals in different parts of the land? They have enlisted under the banners of the cross; do they not burn with zeal to join the Captain of their salvation, and attend his triumphant march, while he goes through the earth conquering and to conquer? Shall we not soon greet some of them as fellow-labourers in this part of the vineyard? Shall we not see others going to strengthen, and support, and encourage our dear solitary brother Judson at Rangoon; and others going in different directions to form new stations? But I must stop. Dear Sir, let me entreat you again to plead the Missionary cause before the Churches, and to call on them by the commission they gave us to preach Christ to the Gentiles,---by the right hand of fellowship which they gave us when they sent us forth,---by all the afflictions and trials which we have suffered in the prosecution of our work,---by the love of Christ and the souls of the heathen, entreat them not to leave us to this great work alone. Let them send forth *more missionaries*, and still MORE, and never think they have done enough, until the kingdom of GOD shall come, and his will be done on earth as it is in heaven.

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* For years past it has been usual for some of the Ministers who are the most active supporters of the *London Missionary Society*, to travel through the Island to preach Missionary Sermons and make collections in favour of Missionary objects. Would not something of this kind be proper in this country? Ought not the attention of the religious public, from the Northern to the Southern limits of the States, to be called to the great subject of MISSIONS, and their aid earnestly solicited?

Editor of the Centinel.

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Address to all Christians throughout the United States.

THE following extract of a late Report of *The Bristol Auxiliary Missionary Society*, is respectfully submitted to your serious consideration:

"In China, the indefatigable Mr. Morrison, and his excellent coadjutor Mr. Milne, are labouring for the salvation of that immense empire. Mr. Morrison has printed two thousand copies of his Chinese Tract; and five hundred copies of his Chinese Testament, in a language which may be read by hundreds of millions of the human race. But what are they to the necessities of one third of the whole globe, who speak the Chinese language? Mr Milne declares that the city of Canton alone, would be but indifferently supplied with a million of copies! He laments that their funds are exhausted, that *they cannot go a single step further*, nor print one copy more, unless further aid be afforded from this country. "This," he adds, "is the fact, and I hope it will plead more strongly than ten thousand entreaties with the Christian public." Mr. Milne has lately made a tour of fourteen hundred miles to the island of Java, for the purpose of distributing the New-Testament, and Religious Tracts. He was every where welcomed by persons of all ranks with the warmest hospitality. The Chinese received his presents with gratitude, listened to his discourses with attention, called him "Padri Tjina," the minister of the Chinese; strongly importuned him to continue, and establish a Mission at Java; and after his departure expressed a strong desire that he would return, and explain the book which he had given them; declaring that they could find no rest, day nor night, in their minds, since they had read it. Mr. Milne, in a letter to our worthy Secretary, dated Canton, February 6th, 1816, says, 'I hope the Bible Society will ever keep their eye on, and turn the stream of their benevolence towards China. We want, Sir, *Fifty Millions* of New-Testaments for China, and afterwards only about one sixth of the population would be supplied. I should ask no higher honour upon earth than to distribute the said number.'" Thus far from the Report.

Behold, fellow-christians of the United States, what a field of usefulness, what scenes of blessedness are unfolding to our view! The Providence of God is fulfilling his promise, that all the ends of the earth shall see the salvation of our God. China is whitening to the harvest; and the word of the Lord has been translated into a language spoken by hundreds of millions of our race, who have hitherto been sitting in darkness, and the region of the shadow of death. The printing of the sacred volume, as you learn above, has been suspended for want of funds. American ships are soon to sail for Canton, to accumulate worldly treasures by the importation of the products of China; let them not depart without carrying with them some testimony that American Christians take an interest in the spiritual welfare of that nation who have contributed so largely to the temporal wealth of the United States.

Shall the distribution of spiritual food among so many millions of mankind be suspended for want of money to print the Bible? Mr. Morrison has patiently devoted eight years of his life in perfecting this translation; forsaking father and mother, country and ease, to promote the spiritual and eternal good of a nation who reside thousands of miles distant from his native home. And shall his labours be lost for want of support from his fellow-christians? shall a nation fail of the distribution of the word of life, for want of a small portion of the temporal wealth of Christians, who enjoy country, and kindred, and ease? Ah, no! it cannot be: the cry of millions of perishing souls sounds loud in our ears from China, "send over and help us." Such as are willing and able to do so, are respectfully requested to forward their donations to Robert Ralston, in Philadelphia, or to Divie Bethune, in New-York, by whom the amount will be faithfully remitted to Messrs. Morrison and Milne, in China.—It is the work of the Lord, and he loves a cheerful giver.

THE AMERICAN BIBLE SOCIETY.

No. II.

In order rightly to estimate the importance of a *National Bible Institution*, and to judge of the expediency of forming one in this country, let us attend to the general *nature* and *design* of such an establishment.

Its object is to promote the most extensive and the most efficient circulation practicable of the oracles of divine truth, among the destitute, by sending them to remote places, not under the immediate charge, nor within the limits of *local* Bible Societies already established. What sincere Christian, when he reflects on the *nature of that object*, on the blessings he confers on his fellow-men, by putting them in possession of the Bible, can hesitate to aid in advancing it by all the means which Providence has put in his power? This is an object for which we may claim a zeal almost without bounds; it is one of the highest magnitude, as well in regard to communities as to individuals,---as well in regard to the order and welfare of nations, as to the hopes and happiness of every member of the human family. Its aim is "Glory to God in the highest," with "peace on earth, and good will to man." It was well said by an eloquent advocate* of this great cause, on the establishment of the Auxiliary Bible Society at Cambridge, (G. B.) that "To possess a Bible, is (so to speak) to possess God at all times, and in all places. It is to hold conference with him him at our pleasure---to enthrone him in the world---to embody the immaterial essence of the Deity, and to bring God home, as it were, in substance to his creatures. Considering the *national* possession of the Scriptures in this point of view, the mind loses itself in contemplating the blessed results to be anticipated from the universal diffusion of this heavenly light, when the Book, which has hitherto been but the lamp of a solitary *aisle*, shall be suspended from ever pillar of the *temple*. To limit the benefit, is almost to limit Omnipotence. To estimate the consequences, is to estimate the power of God to do good, and the capacity of man to receive it."

Another distinguished friend† to Bible Institutions, in speaking of the general nature and tendency of the first establishment of this kind in Great Britain, thus observes, "I believe, Sir, that the knowledge of God will one day be universal; and it is to accelerate that period---or I should rather say, under the Divine guidance, to prepare the way for it---that I have attached myself to this cause. Our wish is not to commit injury, but to do good; and to do it upon the *largest scale:* to clear away the wreck of generations, to heal the wounds that have been bleeding for nearly 6000 years, and to raise to the dignity of his condition every creature that bears the name of man. In contemplating the labours of this Institution, (the British and Foreign Bible Society,) the noblest, in my opinion, that ever presented itself to the admiration of any age or country, I would endeavour to forget that any difference of feeling has existed on the subject. Every one who wishes to ascertain the character of this Institution, knows where to find it. He will seek it in the hearts and dwellings of the poor. He will look for it among the thousands of our countrymen, who have received its bounty, and are praying for its success. He will visit the banks of the Neva and the Ganges. He will carry his mind both to the Eastern and Western world: and, if the outgoings of the morning and the evening should be heard to unite in praise, he will turn to this messenger of heaven, and bless the Power that sent her to our shores. He will lift up his eyes, and look forward to the nations which are yet to come, and will there behold this great river of Christian munificence, rolling its majestic tide among the habitations of future days, and distributing in many channels its salutary streams."

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* The Rev. Mr. Cunningham.

† Rev. Mr. Dealtry.

But perhaps it will be asked, Are not the nature and design of all the Bible Societies now formed in the United States substantially the same with those of the proposed National Institution? To this query, the true answer must be in the negative.. The greater proportion of those already established have been formed for local purposes; for the relief and accommodation of particular States, Counties, and Towns. The names by which these Societies are distinguished mark the limits of their *ordinary* operations. This circumstance of itself has the effect, in many instances, of circumscribing the efforts of these limited associations. Instances there are indeed, and they deserve to be mentioned with praise, in which the Managers of some of these Societies, with a benevolence truly Christian, have extended their aid to remote parts of our country, where the wants of the people *were* more urgent, where there was a more evident and deplorable famine of the "Bread of Life," than in their own more immediate neighbourhood.

But CHRISTIAN CHARITY is a liberal, an elevated, and heart-stirring principle. It is not to be confined within the narrow limits of any particular place or denomination. Taught by the precepts and example of the Redeemer, and peculiarly by his instructive parable of the good Samaritan; the true Christian considers not merely his friends, kinsmen, fellow-citizens or subjects, as his *neighbours*; but every human being, whose wants or misfortunes urgently demand assistance or relief.

> " When constant FAITH and holy HOPE shall die,
> One lost in *certainty*, and one in *joy*;
> Then thou, more happy pow'r, fair CHARITY,
> Triumphant sister, greatest of the three,
> Thine office and thy nature still the same,
> Lasting thy lamp and unconsum'd thy flame,
> Shalt still survive;—
> Shalt stand before the host of Heav'n confess'd,
> For ever blessing, and for ever bless'd."

Having taken a short view of the *origin* of Bible Societies, as well as of their *nature* and *design*, let us awaken our zeal on this interesting subject, by contemplating the example of other nations in the establishment of National Bible Institutions. It is not to their efforts for the supply of the poor of their respective countries with the sacred volume, that we wish particularly to direct the public attention; but to the measures they have taken for the purpose of concentrating and directing the *national efforts*, and exciting a national spirit; and by the union of talents, character, wealth, and influence, engaging and securing general confidence and support, and thus giving stability and permanence to these National Institutions.

The first of these which claims attention, is " THE RUSSIAN BIBLE SOCIETY." It was at first established by the name of " The *St. Petersburgh* Bible Society," under the special patronage of the Emperor Alexander; but it was soon discovered that this name by no means accorded with the liberal spirit of its founders, and had a tendency to limit their efforts, in the diffusion of the sacred volume. On mature consideration, it was therefore determined to change the name of the Institution, and accordingly it *was* changed to that of " *The Russian Bible Society.*" " *Names*," said the great Mr. Burke on a certain occasion, " are *things*." Their effects are often beyond estimate or calculation. Such were those that followed the change of name in the instance mentioned above. The Rev. Mr. Paterson, in his letter to one of the Secretaries of the British and Foreign Bible Society, dated April 3, 1815, writes as follows: " The change in its constitution from the ' St. Petersburgh,' to the ' Russian Bible Society,' and from being confined to the professors of foreign religions, becoming extended to *all the inhabitants of the Russian empire*, has proved of the *greatest importance to the cause.*

"The clergy of the Greek Russian Church now take an active part in the affairs of the Society. The first members of the Holy Synod are members of our Committee, and are present to take an efficient part in all its transactions. They have recognized the Bible Society as one of God's greatest gifts to men in the latter days, and as his appointed instrument for enlightening the nations."

This Society held its first annual meeting at Petersburgh, on the 29th September, 1814, in the Taurian Palace, one of the most beautiful edifices of that city. Prince Galatzin presided. The Vice-Presidents consisted of several of the highest officers of the empire. "It was particularly pleasing," says the Rev. Mr. Pinkerton, who was present at this meeting, "to see on the right the first dignitaries of the Greek, Catholic, Armenian, and Georgian Churches, sitting in their sacerdotal garments, in amity and peace, and met on so glorious an occasion: on the left were seated ladies and noblemen of the first rank in the empire, and the other parts of the hall were filled with the other members and promoters of the Society, of *every rank and denomination.*"

On the 13th January, 1815, Mr. Pinkerton, in his letter to the British and Foreign Bible Society, writes thus: "The Russian Bible Society is daily and visibly gaining more interest in the estimation of the public. Its beneficial effects on the hearts and lives of men are becoming more and more evident; and, in proportion as good men are brought more thoroughly acquainted with its principles, their exertions augment, and their prayers increase in fervour for its prosperity."

The next *National Institution*, originating from one of a limited nature, and claiming particular notice, is "THE PRUSSIAN BIBLE SOCIETY." In the year 1805, at the instance of the British and Foreign Bible Society, an association was formed in the capital of Prussia, under the name of "The Berlin Bible Society." This event took place on the 2d August, 1814; and the Society was composed of some of the first characters of the kingdom, both in Church and State. "The whole business" on this occasion, says an eye-witness, "was conducted truly in the spirit of the cause; and I humbly trust that the Prussian Bible Society so instituted, at such a period, and in the capital of the kingdom, will ultimately be the means of dispelling the mists of error and infidelity, which have for many years enveloped every order of society, in this country, and produced an awfully diversified scene of public and private misery."

The third instance, deserving particular notice, of a National Society springing from one of a local and limited nature, is that of "THE NETHERLANDS BIBLE SOCIETY." This owes its origin to "The English Bible Society," established at Amsterdam on the 23d of March, 1814. The members of this Society, at its first establishment, appointed a Committee of six Directors, who, with the officers of the Society, were directed "to promote the formation of a *National* or *Dutch Bible Society;* and when that Society should be formed, the English Bible Society was to be *auxiliary* to it."

In conformity with these views, a National Bible Institution was accordingly formed at Amsterdam, on the 29th June, 1814. The Minister of the Interior was chosen President, and the Governor General of Holland, and one of the Burgomasters of Amsterdam, and two other distinguished characters, were chosen Vice-Presidents. In April, 1815, the Secretary of this Society, in his letter to a correspondent in London, says: "Though the progress of our Society be slow, its operations have been uniformly steady and auspicious. We are gradually receiving new accessions of strength and respectability from every religious denomination. Our plan for the formation of 32 Bible Associations in this city and its suburbs, is prosecuted with success; and it will doubtless be speedily and successfully adopted in the surrounding cities. The surrounding cities are all furnished with Bible Societies; and, since my letter of December, our Institutions of this description in the Netherlands have increased to 32, as enumerated in the margin."

So far, then, as the conduct of other nations in this concern constitute a precedent for us, we see them, in several instances, extending the sphere of their operations, and converting limited into National Institutions. We find this change attended with the most beneficial effects; and promising others, of still greater importance to the interests of revealed truth. Surely this affords ground for encouragement, that a like proceeding on our part would, if judiciously managed, through the blessing of Heaven, be followed by like happy consequences. Not that any particular Society should form the basis of the one proposed; but that, following the principles of our representative government, and the precedent already set us in the establishment of our National Government, our National Bible Institution should rest on the suffrages and confidence of the many Societies already existing, or that may hereafter be formed in the several States of the American Union. WYCKLIFFE.

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Extracts from the fourth Annual Report of the New-York Religious Tract Society.

(Continued from page 43.)

With respect to a considerable portion of the Tracts, which they have circulated during the year past, the Board have pursued a new and more general method of distribution. The Chairman of the Distributing Committee was directed to send to many of the Clergy and Laymen, in different parts of this and the two adjoining States, a printed Circular, respecting their co-operation in extending through their respective villages, "the knowledge and the comforts of the Gospel of Salvation;" and "soliciting their agency in receiving in behalf of the Society, and remitting to its Treasurer, such sums as any persons, favourable to the institution, might see proper to grant for the promotion of its objects." He was also directed to accompany each Circular with two copies of the last Annual Report, and two hundred assorted Tracts, for gratuitous distribution. This method was adopted for the purpose of securing a more general distribution of Tracts, and with the hope of drawing the attention of the public to the funds of this Society, and thus augmenting the means of its usefulness. Of these Circulars, nearly *one hundred* were sent to gentlemen in various parts of the country; and in return, a few small donations have been transmitted to the Chairman, and a number of very respectable names added to the list of annual contributors.

In publishing the last Annual Report, the Managers added an Appendix of nearly thirty pages, embracing many interesting Extracts, from the Correspondence of the London Tract Society, exhibiting the great benefit which has resulted from the distribution of Religious Tracts. The Report, accompanied with this Appendix, has been extensively circulated; and there is reason to believe, and the Board would mention it with gratitude, that this publication, through the blessing of God, has been in some measure instrumental, in exciting a more than ordinary attention to the importance of this mode of disseminating Divine Truth.

The Board have the pleasure to announce, that, since our last Annual Meeting, a number of Auxiliary Tract Societies have been established in this State, and in other parts of our Country.

In August last, the Managers were officially informed of the establishment of an institution at Utica, "composed of persons of both sexes, and denominated The Auxiliary Tract Society of Utica." A letter from Mr. Erastus Shepard, the Secretary of that Society, announcing its formation, and enclosing a copy of its Constitution, thus explains its intended mode of operation:—"In complying with my instructions from the Society, of which the enclosed is the Constitution, I have the honour to inform you, that it is the design of this Society, to act as auxiliary to the *New-York Religious Tract Society*, if it shall receive your approbation and patronage. The utility of distributing Religious Tracts, is generally acknowledged by those whom we have consulted; and it is with pleasure I am able to add, our prospects are truly flattering. As soon as our funds can be sufficiently collected, they will be forwarded to your Treasurer; and I am directed to request your Society, as soon as such funds shall have been received, to transmit as extensive an assortment of Tracts as they will purchase, to Messrs. Camp, Merrill & Camp, Booksellers at Utica, who are duly authorized to transact business, as our Agents, with the Parent Institution."

In the month of October, a letter was received from Mr. Chester Hayden, Secretary of a *Society*, recently established at Rome, in the county of

Oneida, from which we extract the following passage: "A quantity of Tracts from your Society, received in this county last Summer, have excited considerable interest; and a desire to co-operate with you, in diffusing Gospel Truth, has induced the formation of a Society in this place, called The Rome Tract and Missionary Society. Although we here enjoy the stated ordinances of the Gospel, yet we have no doubt that your Tracts would be very useful in this place, while to the North, and West, there is a large field for usefulness. Between this and Lake Ontario, a distance of 60 or 70 miles, there is, I believe, but one settled Minister, though the country is generally settled, and a number of Churches formed. It is our intention, as soon as we shall receive a quantity of Tracts, to send some into that quarter for distribution; and to urge the formation of Auxiliary Societies, in the hope, that thus the *bread of life* may be distributed *to every creature*, where the usual means of Grace are not enjoyed. At present, however, our means are too limited for so extensive a field."

In the course of the summer, two Female Tract Societies were formed in the neighbourhood of this city: the one at Brooklyn, and the other at Flatbush. The former have purchased at our Depository 3000 Tracts, amounting to 46 dolls. 45 cts.; and the latter has paid into the hands of our Treasurer one hundred dollars, reserving to itself the right of drawing on the Depositories for tracts to that amount, as occasion may require. This Society has already drawn for 2655, amounting to 33 dolls. 64 cts.

An Auxiliary Tract Society, has lately been instituted at South Salem, in the county of West-Chester. No *official* account of its formation, however, has yet been received.

In the month of July, the Board received official information of the establishment of a Female Tract Society in Providence, Rhode Island. From the letter of Miss Celia Kingman, the Secretary of the Society, announcing its formation, we have the pleasure to present the following extract: —"We have recently established a Society for the distribution of Religious Tracts in Rhode Island, styled 'The Providence Female Tract Society;' and trust you will excuse the liberty we take in addressing you. Our object is to inquire the terms on which you can supply us with Tracts; and to entreat your earnest supplications, that, while such extensive exertions are making for the diffusion of Christian knowledge, this little State may rise and shine—may behold salvation as the day-spring from on high—and may no longer be remiss in uniting its efforts with the friends of the Redeemer, for the dissemination of his truth." A second letter from the Secretary of that Society contains an order for the purchase of 2800 Tracts; and a third announces the pleasing information, that several other Tract Societies had recently been formed in different parts of that State; and that the Providence Tract Society had sent two or three pious Students of the College to a destitute part of the state, not only to distribute Tracts, but also to pass their College vacation in communicating religious instruction to the poor and the ignorant.

In December, an institution was formed at Augusta, in the state of Georgia, entitled "The Georgia Religious Tract Society." It embraces the whole of that State; and promises to be extensively useful, throughout the Southern frontier of our country.

A very interesting letter, from an elderly and pious Lady in Hanover, New-Jersey, was received by a Member of this Society in the month of July, stating, that a bundle of our Tracts, and two copies of our last Annual Report, which had been sent to her Pastor for gratuitous distribution, had been circulated in that neighbourhood, and read with great avidity and attention. In this letter, the Lady expresses her gratitude for a copy of the Annual Report, which had been put into her hands. She observes, that she "cannot describe the exercises of her heart on reading it," and that "it was indeed a message from God to her poor soul." She mentions, that it had been also read, with interest and profit, by some of her female neighbours; and had proved the means of exciting them to the immediate establishment of an Auxiliary

TRACT SOCIETY in that village. In the same letter, she desires her friend to call on the Board of Managers for a supply of Tracts for her new Society, and adds—"Ask them to send me a few of their Reports, that I may lend them, as the one I had, has gone on to another Congregation; and I believe that the Lord is with it, and that it will do wonders. Tell them, that we shall look to them, as our Parent Society. We are willing to be Agents, or Assistants, or any thing, if we can only aid in buying and distributing these little precious Messengers."

From the Newark Centinel.

MR. TUTTLE,

SIR—It is with diffidence, though by the advice of many friends, that *The Female Cent Society* make a communication to the public through your paper. This Society was instituted in 1809. By the constitution, each subscriber is bound the first year to pay 75 cents, and every succeeding year 50 cents. Their number is at present 208. By an accurate calculation from their records, it appears that the sum of $767 has been received by their Treasurer; all of which, with the exception of about *eight dollars*, the Society have expended: having distributed 250 Bibles and Testaments, 1840 religious books of various kinds, 1097 New-England Primers, and 7188 Tracts, excepting a few now on hand. The poor and destitute in Newark and its vicinity, have not alone been the objects of notice by the Society. Their records, and several very interesting letters addressed to them, show, that many Missionaries of the cross, as well as other pious persons, have distributed through the adjacent counties, and in their tours through the States of New-York and Ohio, many of their books and Tracts, apparently with the most happy results. Two Cent Societies have been formed in other villages, by the advice and in consequence of small donations from this Society. $25 were granted to a Missionary, itinerating through the destitute parts of our country, to aid him in his extensive, liberal, and important plans of instructing the youth and children among the poor and ignorant classes of society. $48.35 were expended in the schooling of poor children in this town, before the late regulations of the charity school; $13.80 for printing and binding books; $35 appropriated towards the education of a poor, pious, and promising youth. The Sunday Schools in this place have been liberally supplied with books, and encouragement given to others formed in several neighbouring villages, by small donations of books and Tracts.

The very pressing calls of the increasing number of Sunday Schools, and the low state of the funds of the Society, are their only apology for troubling the printer and the public with the above history of facts. It is hoped that a pious and liberal community will deem the Society worthy of their patronage; and being convinced that their sphere of usefulness may be enlarged by an increase of funds, will, by donations or otherwise, afford the requisite aid,---relying on the Divine promise, *that if they cast their bread on the waters, they shall find it after many days. Freely have ye received, freely give.* By order of the Society,

April 6, 1816. H. WARD, *Secretary.*

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Extract of a letter from Mr Barker, one of the Missionaries on his way from the Cape [of Good Hope] to Lattakoo, dated Hooge Kraal, August 14, 1815.

HONOURED FATHER,

WE received much kindness from many friends at Cape Town, and our God has not forsaken us in the wilderness, but has provided friends here, so that we have not lacked any good thing. We spent one night with Mr. Roos, one with Mr. Vos, one with Mr. Koster at Zwellendam, one at brother Seidenfaden's, and a Sabbath at the house of a preaching farmer (a little to the left immediately after we crossed the Brak River); and I never spent a more comfortable day in my life. It was astonishing to see so many people come together on Saturday evening, but more surprising to think where they came from; some in wagons, whole families, and some on horseback. I suppose there were 60 white people; but what added lustre to the sight was, about 70 blacks, Hottentots and slaves, joined them in the worship of God. This is, in part at least, the fruit of brother P.'s labours among the farmers, which, blessed be God, appear not to have been in vain. In Hooge Kraal, things wear a pleasing aspect, and I hope and believe great good is doing. The Spirit of the Lord seems to be poured out upon them.

You, my venerable fathers in England, sometimes speak of the effects of the Gospel among the Heathen, but you should come here and see it. Our Lord says, 'The kingdom of heaven suffereth violence,' but where is this seen? Blush, O heavens! that so little of it is known in Europe; but, thanks be to God, here it is seen. I think the Hottentots may be said to 'Strive to enter in at the strait gate.' Their concern for their souls does not leave them when *they leave* the house of God Some are to be found in bushes, some flat on the ground, and others collected together in their huts praying. Their prayers in public are very simple and very fervent. It would set your soul on fire, as it does mine, to hear them thank God for bringing his word over the great waters, and pray for the good friends in the far land. One who prayed in the school this morning, prayed that God would think upon the great and good friends in the far land who thought on them, and sent them a teacher; and who think it not enough to send teachers so far, but are now sending some a great way further to their brethren.

The people are not mere enthusiasts in religion, but for Hottentots, are very industrious also; and brother P. sets them an example in industry. He has built a very neat chapel; but for himself he has only a very small hut.

Evangelical Magazine.

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TO CORRESPONDENTS.

"ISAIAH" was received too late to be inserted this week. It shall appear in our next number.

We have on hand several pieces of original poetry, which have been necessarily excluded by other matter which we could not so well defer. *Ed.*

THE

CHRISTIAN HERALD.

Vol. I.] *Wednesday, May* 8, 1816. [No. 7.

THE AMERICAN BIBLE SOCIETY.

No. III.

In the inquiry we have commenced, a third subject for consideration is, *What are our present means, and our future resources*, for the establishment and support of the National Institution proposed to be formed? That there is a great mass of monied capital at present in the United States, no one will deny who is well informed on this subject. But a few years ago, within the memory of all who were adults during our revolutionary war, it will be recollected that, for a considerable period, but one bank was for some time in existence in any State of the Union. This bank possessed a very moderate capital, and its operations were very limited. At present there exist in the United States nearly 100 banks, with capitals to the amount of 85 millions, and circulating a paper currency to the amount of *two hundred and thirty millions of dollars*. If it be objected that this is all a *paper medium*, and not an actual representation of property to that amount, it is answered, that it has the most solid foundation. It is secured by the real and personal property of the merchants, mechanics, and farmers, who borrow the money of the banks, and put it into circulation. Our population is probably at this time not less than 8,000,000. This population is increasing very rapidly; and our wealth seems to increase in equal proportion. Our national revenue, which prior to the war was at no time higher than $ 16,000,000, is now estimated at $ 25,000,000. With means and resources, therefore, such as are now enjoyed by the citizens of America, what ground is there to apprehend any want of *ability* to support, in a manner worthy of a nation of Protestant Christians, a National Institution, on the plan now in contemplation. Nothing is wanted but *a proper spirit*. To awaken the energies, and to direct the efforts of the liberal and pious throughout our country, is now the grand desideratum. Nor can we doubt but that, by the adoption of a judicious plan, by a just selection of character, and a zealous prosecution of the means hereafter to be pointed out for procuring patronage, the blessing of Heaven will follow this attempt to do good on a more enlarged scale. In such a cause, the very effort would be honourable, whatever might be its result.

> "In great attempts, 'tis glorious e'en to fail."

Our obligations to Heaven for the light which as Christians we enjoy, should strongly urge us to undertake this work on a larger scale than any yet attempted. From the general diffusion of knowledge throughout our country,---from the ample rewards which are given and secured by our laws to industry and enterprise,---and from possessing a government which protects the labouring class of the community from the oppression of the rich and powerful, it has happened, that among no people on earth have the Holy Scriptures been more generally possessed. These blessings are great, and demand our warmest thanks to Heaven. But our gratitude should not evaporate in mere acknowledgments: it should be operative and efficient. Like the vapour exhaled by the rays of the sun, it should return again like the dew of heaven on the parched plains, refreshing the plants ready to perish for lack of moisture, and scattering fragrance and fruitfulness around.

Nor need we extend our views *very remotely*, in order to discover subjects for Christian charity and beneficence. By means of the efforts of our numerous *local* Societies, the wants of our poor in the Atlantic States have, in a good degree, been already supplied. There is, however, still scope for further exertions, even here; but these may safely be left to the future efforts of the Societies already in existence. We are now invited and urged, by considerations the most imperative, to extend the hand of Christian benevolence to our fellow-citizens and Christian brethren, scattered along our widely extended frontier settlements. From authentic information recently communicated to the public by Messrs. Mills and Smith, who performed a Missionary tour in the years 1814 and 1815, through the Western and South-Western parts of the United States, we have a view of the deplorable state of ignorance,---of the destitute condition in regard to Bibles,---and of the predominance of gross vice and profligacy, arising from these causes, which exist at this time among the inhabitants of our newly formed settlements.

These adventurous Missionaries, with a spirit truly apostolic, have encountered danger, toil, and privation, in order to supply the spiritual wants of their suffering fellow-christians; and, by the exposition they have given of the state and circumstances of that portion of our land, have awakened the sympathies of thousands in these more favoured districts, who will gladly contribute their aid in the heavenly effort to scatter widely in those Western regions the precious seed of divine truth.

The information given by these Missionaries, is contained in a pamphlet of 64 octavo pages, printed last year at Andover. We shall extract from it a few of the many passages, which show the destitute condition of the country over which they passed, and which prove the necessity and probable usefulness of a National Bible Institution, such as that now in contemplation.

Writing from the Illinois Territory, on the 12th of January, 1815, they say: "We ascertained that there never had been any English Bibles or French Testaments sent into this Territory for gratuitous distribution, except in one instance. Some time since, the Directing Committee of the Philadelphia Bible Society sent to the care of Dr. Elliot, then residing at St. Genevieve, a number of English Bibles and French Testaments, to be distributed by him. The English Bibles were soon given out, and the French Testaments principally. *This Territory presents a very important and interesting field for Missionary labours.*

"One man whom we saw in this Territory, informed us, that for ten or fifteen years he had been using exertions to obtain the sacred Scriptures, but without success. Notwithstanding there are many ready and able to purchase the Scriptures, still there are others who cannot with convenience pply themselves, and must for many years, perhaps as long they live, be destitute of the Bible in their families; un- ss their wants are relieved by others, who have ability and a sposition to supply them."

"We did not find any place in this Territory, where a py of the Scriptures could be obtained. Merchants occa- nally bring into the Territory books of this description. e common school Bible is not unfrequently sold for *two llars.*"

"From the best estimate we could make, with respect to e proportionate number of destitute families in the three rritories, we are led to believe, that 10 or 12,000 Bibles e necessary for the supply of every destitute family."— You will readily perceive, Sir, that living, as most of the ple of these Territories do, 1000 or 1500 miles distant m any place where the Bible is printed, very many of them, for a long time, must remain destitute; unless their necessities can be relieved, at least in a considerable degree, by the Managers of the Bible Societies in the different States. Do, Sir, intercede with the Managers of Bible Societies in your vicinity, to aid in supplying the destitute poor in this portion of our country."

Writing from Tennessee on the 1st of February, 1815, they say: "The want of Bibles and other religious books, in this State, is probably as great as in Kentucky. A respectable clergyman says, 'Perhaps one fourth of our population has not a Bible.' According to this estimate, which we think is too favourable, more than 10,000 Bibles are here wanted, to give a copy to each destitute family."

"We had many applications for the sacred Scriptures, with which we could not comply. Some of the people asserted, that they never had an opportunity to purchase the Bible at any price, though they had long been anxious to possess it. Others were evidently too poor to furnish themselves, without much inconvenience. The Bible was received by many to whom it was presented, with an eargerness which induced us to believe that it would prove 'a lamp to their feet and a light to their path.'"

At Natchez, on the river Mississippi, they say: "Five thousand copies of the Scriptures, we believe, would not more than supply the destitute. Unless, therefore, some more efficient means are used to enlighten that benighted portion of our country, the day of glory will dawn on the rest of the world, long before the darkness will be dispelled from these regions."

On the 6th of April, 1815, they write thus from New-Orleans: "In West-Florida, the attention of some of the inhabitants was not long since turned to the subject of religion Many of them solicit Bibles whenever there is a prospec that they can be supplied, which is very rare. There are some American families in this part of our country, *who neve saw a Bible, nor heard of Jesus Christ.* There are som hopefully pious persons, who cannot obtain a Bible or a Testament."

"It is a fact that ought not to be forgotten, that so late a last March, *a Bible in any language could not be foun for sale or to be given away in New-Orleans.* And ye *eight thousand* Bibles would not supply the destitute in thi State."

On this statement, these zealous heralds of the cross groun the following impressive "Appeal to the Christian Public."

"What, then, is to be done? Shall we leave one of our fairest cities to be overwhelmed with vice and folly? The dreaded inundation of the Mississippi would not be half so ruinous. *Now*, by divine assistance, an effectual barrier may be opposed to the flood of iniquity. And is the liberality of the Christian community exhausted? Have you no Bibles to give? no Missionaries to send? Are there no men of apostolic spirit, who desire not 'another man's line of things made ready to their hands?' Then is this city wretched and hopeless indeed. But surely the cry of some of its citizens must be heard: it is earnest and importunate. It is continually sounding in our ears, Send us some one to break to us the bread of life."

From the view presented by Messrs. Mills and Smith, of the deplorable want of Bibles among our Western brethren, who does not feel an ardent desire to supply this want? Who does not perceive the importance and necessity of a National Institution, whose expanded charity shall send the word of life to the destitute poor in the remotest district of United America?

The *blessings* we should confer, by a wider circulation of the Bible, on multitudes now living in vice and ignorance, and on many who once lived in a land of Bibles, but have since removed to regions where the Holy Scriptures are not to be obtained on any terms,---are great beyond calculation. Those, and those only, can justly estimate the value of the sacred records, who know the true value of the human soul, and the importance of eternity.

Of the benefits which we ourselves might derive from the establishment of a National Bible Society, we may form some conception; but we cannot minutely describe, nor sufficiently appreciate them. That such an Institution would have a tendency to secure the gratitude and affections of those to whom its bounty would be extended: that it would be calculated more firmly to cement together the members of our widely extended community: that it would tend to awaken pious zeal, and unite the various denominations of Christians among us, by ties of mutual charity and esteem: but above all, that it would draw down the blessing of Heaven on us as a Christian community,---are advantages which may be justly expected to result from the contemplated establishment.

Let us, then, invoking the blessing of God on the effort, make the attempt to lay the foundation of an Institution, which shall collect the resources of United America; and, with a charity to be impeded by no obstacle, and chilled by no lukewarmness, aim at circulating the inspired volume wherever there is ignorance to be enlightened, and want to be supplied.

WYCKLIFFE.

Princeton, 25th April, 1816.

* * *

The following Report exhibits a striking proof of the valuable acquisition which the Bible cause has derived from having the zeal, the exertions, and the influence of benevolent and pious females, employed in promoting its benign object. What a blessing would it be to our land, if similar Institutions, producing such fruits, were formed in all our large cities!

(FROM THE RELIGIOUS REMEMBRANCER.)

Report of the Philadelphia Female Bible Society.

The second anniversary meeting of the Female Bible Society of Philadelphia, was held on Wednesday, 27th March, 1816. The business of the day was opened with prayer by the Right Rev. Dr. White, after which the following Report was presented and read:

At this period of another revolving year, when your Managers are called upon to make an annaul report to the Female Bible Society of Philadelphia, it is with peculiar pleasure, that, in fulfilling this duty, they have the opportunity of observing the more than wonderful, the astonishing thirst for improvment and knowledge in the Holy Scriptures which prevails in every direction.

When we consider the results that have attended the exertions of the British and Foreign Bible Society, established at so recent a date as in the year 1804, and that there have been issued from that Society alone, in the course of eleven years, upwards of a million three hundred thousand Bibles and Testaments, and that they have given rise to similar associations in every quarter of the world, in aid of the pious design, we cannot withhold our acknowledgments of the exalted merits of the first founders of the plan: their names should be enrolled in the brightest annals of history. As the instrument in the hands of Providence of rendering much good to mankind, the influence of the Holy Word appears to be extended in all languages; from the east unto the west, and from the north unto the south; it is universally received with gratitude and readiness of mind, and is unto many a cause of great joy. In the limited sphere of our experience, numerous cases have occurred, where that joy has been evinced in expressions of the most animated thankfulness, for the donation of a Bible. Your Managers derive great satisfaction from a retrospect of the usefulness which we hope our efforts have attained, in distributing to the lowly needy, the oracles of life. It might be considered as entering into too minute a detail, were we to report the many interesting examples that have come under the notice of the Managers of this Society, of the impressions made by the giving of a Bible; but the relation of one instance, affecting and illustrative, we hope will not be deemed obtrusive or irrelative. A poor woman to whom a Bible had been given, on being visited by the lady who had supplied her, accosted her benefactress with saying, "Oh! that I could sufficiently thank you; but I have the comfort of knowing that you will be blessed by One greater than me!" Surely our humble exertions are amply rewarded by such returns: and when we reflect that the Eternal condescends to make use of us as the means of communicating his Holy Word to some of his creatures, who for happiness were created, but who have hitherto remained in darkness and doubt; are we not awakened to a grateful sense of his goodness, and excited to persevere with energy in the work which our heavenly Father hath appointed us?

In observing the successful progress made by the different Bible Societies of Europe, in spreading abroad the Holy Scriptures, even amidst the din of war, thereby manifesting the goodness and greatness of our God, offering comfort and hope to the wretched; who can resist the feeling that would impel us to perform some part in diffusing the gospel light among the ignorant and destitute of this our western hemisphere? The bright example from the east has had the happy effect, and already there have been formed (according to the intelligence received) more than one hundred and twenty Societies in the United States for circulating the book of life; the first of which was established in the city of Philadelphia. The increasing zeal evinced throughout our favoured land, furnishes well grounded expectation, that more associations will soon be added to the list already known, especially as the female part of the community unite their efforts in a cause so intimately affecting the welfare of the human race. It is an agreeable reflection, that the establishment of this institution was so favourably received, and the plan adopted by our sisters in many parts of our own, and the neighbouring States. Several communications have been sent to us, expressive of the general approbation; and among others, an acceptable attention shown towards it from the British and Foreign Bible Society, by the transmission through their Assistant Secretary of the 10th and 11th Reports of that Society, with some pamphlets relative to their proceedings. Attentions of this sort, cannot but excite a due acknowledgment from this Society, and animate their exertions; as they prove that the small contribution which the Society has in its power to afford, is of value in the general cause. Much has been done, yet much remains to be effected. It would be a pleasing task to collect and detail the various interesting information that might be obtained from the reports of the different Bible Societies that have appeared in print, of the extended circulation of the "glad tidings of salvation;" but it would exceed the objects of the present report. Suffice it to mention, that the New-York Bible Society alone have issued for gratuitous distribution, previous to the commencement of the present year, fourteen thousand and six Bibles; and that they had then on hand five hundred and seventy-two Bibles and Testaments in different languages. That the Bible Society of Philadelphia gratuitously distributed in one year, preceding May, 1815, *three thousand one hundred and forty seven* Bibles and Testaments, besides about *five thousand* New Testaments in the French language, distributed in Louisiana and the adjacent territories; and that they issued from their stereotype press in the same period, twenty two thousand eight hundred and seventy six Bibles and Testaments: exhibiting a zeal and exertion in that Society which cannot fail of being attended with success and advantage to the general community. The Female Bible Society of Philadelphia have with much gratification distributed wherever the desire has been expressed, or the utility apparent, since the last annual report, *one thousand three hundred and eighty one* Bibles.

The expense of the purchase of these Bibles, has been discharged by the funds of the Society, which arise from an annual subscription of its Members, of such donations as are liberally made, and the investment of life subscriptions.

It appears by the Report at our last annual meeting, that there were then 635 annual subscribers, and 10 life subscribers. In addition, there was received, as donations, the amount of 385 dollars, 35 cents. And we have the pleasure to state, that there has also been an addition to our list, of fifty-one annual subscribers, of three life subscriptions, and of fifty-one dollars as donations to the Society.

Besides the discharge of incidental expenses, the Society have been enabled to contribute, and have paid to the Philadelphia Bible Society, the sum of 1000 dollars, in aid of their purchase of a larger size stereotype, for publishing the New Testament—and there now remains in the hands of the Treasurer of this Society, the amount of 127 dollars, and 75 cents, as will appear by the Treasurer's account.

From this brief exhibit, the Society have cause of thankfulness for the benevolent dispositions of its members, and for the assistance they have received in promoting the great objects of the institution.

The rapid multiplication of similar Societies, throughout our country, evinces the interest that has been raised in almost every circle to advance that Kingdom which alone can stand—and will justify the conclusion, that a new light hath broken forth upon the world, and that every ensuing anniversary, will afford new hopes, that the Lord our God will cause righteousness and praise to spring forth before all the nations of the earth.

The support which the Bible affords to those who have suffered under the pressure of affliction, there are, perhaps, some among us, whose own experience can feelingly evidence. To such, the being made instrumental in communicating the source of comfort to a fellow sufferer, is a privilege at once soothing and consolatory. The truths and promises which the Scriptures contain, alone have the power of mitigating the anguish of an almost broken heart, under the afflictive dispensations of an all-mighty, all-wise, yet infinitely merciful Providence. Unsearchable are thy ways, Oh God! yet mercy and goodness [are revealed in thy most holy word: Favoured, indeed, are those, who have been early initiated in its sacred mysteries! When the day of trials (and trials we must expect in this sublunary state) and when the hour of death approaches, they are ready prepared. When temporal sorrows overwhelm the soul, or when perplexing temptations assail our faith, the sacred Scriptures are calculated to calm the most troubled spirit, and dispel the darkest clouds.

Under the firm conviction of the justness of this statement, we are encouraged to persevere in the undertaking in which we are engaged, grateful that we are permitted so high a privilege. To Him alone, to whom must be attributed the first excitement of the spirit in us to make the attempt, and giving the attempt a good effect, be all the glory!

[Accompanying the preceding interesting Report, is an abstract of the Treasurer's accounts for the year, audited by a Committee from the Board of Managers, by which it appears that the Society received in donations, in life subscriptions, and annual subscriptions, the sum of *sixteen hundred and fifty-two dollars and twelve cents*, and expended the sum of *fifteen hundred and twenty-two dollars and thirty-seven cents*; leaving a balance on hand of *one hundred and twenty-seven dollars and seventy-five cents*. Treasurer, Mrs. *Mary Montgomery*; Auditors, Mrs. *Anne Patterson*, Mrs. *Dorothea Dale*, and Mrs. *Juliana Miller*.]

OFFICERS FOR THE ENSUING YEAR.

President, Mrs. *Ralston*; Vice-Presidents, Mrs. *Chew*, Mrs. *Josiah*, Mrs. *Murray*, and Mrs. *T. Latimer*; Treasurer, Mrs. *M. Montgomery*; Corresponding Secretary, Mrs. *E. Chauncey*; Recording Secretary, Mrs. *Keene*.

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ALBANY BIBLE SOCIETY.

It would appear, from the following extract, that during the last year (with the exception of a few Bibles which the Albany Auxiliary Bible and Common Prayer Book Society may have distributed) *only eighty-three copies of the Holy Scriptures have supplied the wants of the destitute in the political metropolis of this State and its vicinity, which must embrace a population of no less than fifteen thousand souls.*

It will also be seen, that the Albany Bible Society have on hand not only a year's supply of the sacred volume for gratuitous distribution, but also about two thousand dollars in surplus funds, which they will no doubt soon employ to great advantage in promoting the circulation of "the words of eternal life" in places where many thousands of their fellow-men are perishing for lack of vision.

Extract from the Fifth Annual Report of The Albany Bible Society.

The Board of Managers feel a lively satisfaction in again meeting that benevolent Institution, in whose name, and by whose authority they act, with congratulations on the past, and encouragements for the future. They are again enabled, through the good providence of God, to exclaim, "HE hath "remembered his covenant for ever, the word which he commanded to a thou- "sand generations!" A glance at the wonderful operations of his word throughout the known world, at the present period, evinces with the utmost clearness, that he is blessing the nations of the earth in his servant ABRAHAM.

The following summary statement of the manner in which the Managers have fulfilled their important trust, is respectfully submitted to the Society.

During the past year, they have distributed two hundred and fifty copies of the Holy Scriptures. Thirty-two of this number have been sent to the relief of the destitute in the province of Upper Canada, through the agency of Mess. OLMSTEAD and M'DOWAL: Twenty have been committed to the hands of the Rev. Dr. PROUDFIT: Thirty have been distributed in Canandaigua, by the Rev. Mr. TORREY: Thirty copies have been sent to the Rev. Mr. COMSTOCK, in the county of Essex, for distribution: Twelve copies have been delivered to the Rev. Mr. SPINNER, for the destitute at Herkimer: Twenty have been distributed in Carlisle, by the hands of Mr. PARKINSON: Five copies have been distributed in the town of Otsego: Six in the town of Providence, by Mr. WAGER; and twelve in the town of Sharon, by Mr. JONES. The remaining copies [*eighty-three Bibles*] were bestowed in the city, and in the vicinity of Albany. They have still on hand 228 copies.

The fact that the demands for the Holy Scriptures, have been less extensive on this Society during the past year, than in the year preceding, is probably owing to the rapid multiplication of similar Institutions throughout this state: an event which the Managers feel peculiarly happy in communicating.

The Board, with unfeigned pleasure, acknowledge the receipt of the sum of 105 dollars, as a donation from the congregational church, in Canandaigua, under the pastoral care of the Rev. Mr. TORREY. It is worthy of particular remark, that this contribution was the *emphatic manner* in which that Society expressed its gratitude to the Great Benefactor of nations for the restoration of peace to our country, on the day of national thanksgiving.

A donation has also been received from the youth, attending the schools of Mr. YOUNG, and Mr. and Mrs. UPFOLD, to the amount of 12 dollars and 50 cents, collected by small weekly contributions. Information has been received, that this pleasing and laudable example will be followed by others also. Thus the hearts of the rising generation are devising liberal things, and learning to sympathize in the moral wants and wretchedness of their fellow men.

The Society has also been lately increased by the addition of about forty new Members.

As our views should be bounded by no limits but those which separate man from the irrational world, we should receive every intelligence of a sphere calling for exertions, as a direction and an encouragement to cast our bread upon the wide ocean of God's providence. A letter has been received from Mr. OLMSTEAD, stating that the copies of the Scriptures which were committed to him for distribution in Upper Canada, were received with the most affecting emotions of gratitude; and that that province is in a high degree destitute, and desirous of the written word of God.

The calamities of war have also stripped many of our frontier settlements, not only of the oracles of life, but also of the means of replacing them; they are therefore greatly dependent on the liberality of their fellow christians, and their claims to the attention and the aid of Bible Societies are solemn and pressing.

Treasurer's Account.

CR. THE ALBANY BIBLE SOCIETY,

In account current with E. F. Backus, Treasurer.

		D.	C.
1815.			
Feb.	By amount of cash on hand, - - - - -	594	12
17.	By cash received for interest on 2 notes, - - -	56	00
May	By do. a donation from the church at Canandaigua,	105	00
	By do. from one life subscriber. - - - - -	30	00
July	By do. 2 annuities do. - - - - - - -	6	00
	By do. for 81 annuities, - - - - - -	262	00
	By do. from Abm. A. Lansing, - - - - -	1	00
	By do. for 4 annuities, - - - - - - - -	8	00
August 22.	By do. from 1 subscriber and 4 annuities, - - -	11	00
Sept. 9.	By do. „ do. - - - - - - - - - -	3	00
October 5.	By do. for 2 annuities, - - - - - - - -	4	00
Dec. 22.	By do. for a donation from the children in the schools		
1816.	of Mr. and Mrs. Upfold and Mr. Young, - -	12	50
Feb. 12.	By cash collected in the 1st Presbyterian church, -	190	83
		1183	45

Dr.

		D.	C.
1815.			
March 16.	To cash paid for printing the Report, - - - -	17	00
July	To do. paid Mr. Lansing, his commission for collecting 131 dollars in annuities, at 5 pr. ct. -	6	55
	To amount of 1 counterfeit bill received by Mr. Lansing, - - - - - - - - - -	5	00
Nov. 28.	To cash for freight and cartage on 250 bibles, -	1	37 1-2
	To do. paid stamping - - do. - -	1	00
	To amount of a bill on the Detroit bank, received at the North Dutch church, Feb. 1813, - -	5	00
		35	92 1-2
	To amount of cash on hand to new account, -	1147	52 1-2
		1183	45

FUNDS OF THE SOCIETY.

Cash on hand, - - - - - - - -	1147	52 1-2
Two notes on interest, - - - - - - -	800	00
Interest due on same, - - - - - - -	56	00
Due from 1 subscriber, - - - - - - -	3	00
do. for 6 annuities, for 1812, - - - - -	12	00
do. „ 16 do. „ 1813, - - - - -	32	00
do. „ 28 do. „ 1814, - - - - -	56	00
do. „ 33 do. „ 1815, - - - - -	66	00
Bibles on hand, 228. - - - - - - -	2172	52 1-2

N. B. There is due to Messrs. Hudson & Goodwin, subject to their order, for 250 Bibles received, - - - - . 157 75

250 do. ordered, 157 75

315 50

The subscribers, appointed a committee to audit the accounts of the treasurer of the Albany Bible Society, have performed the duty assigned them, and find them correct, leaving a balance in favor of the society of eleven hundred and forty seven 52-100 dollars.

February 13, 1816.

R. WESTERLO, }
C. BULKLEY, } Committee.

At a meeting of the Albany Bible Society, on the 13th February, 1816.

Resolved, That it be the duty of the Managers to furnish copies of the Constitution to persons in the several towns in this county: and that they use their exertions to procure the formation of Auxiliary Societies in different parts of of the county.

(*CIRCULAR.*)

ALBANY, March, 1816.

SIR,

The Albany Bible Society, impressed with the belief that much greater efforts may be successfully made, for the distribution of the sacred word of life, take the liberty to request your attention to the subject of forming a Bible Association, or an Auxiliary Bible Society, in the town in which you reside.

The demand for Bibles in this county, and throughout those regions in which our exertions may be advantageously employed, calls for the most vigorous efforts. Bible Associations, formed in each of our towns, would supply the destitute in this county; and if their contributions should exceed the sum necessary to furnish Bibles for the destitute in this vicinity, the balance will go into the funds of the Society for the promotion of its general objects.

The Subscribers appointed for that purpose, at the late annual meeting of the Albany Bible Society, enclose a copy of its Constitution, and the last report of its Managers and Treasurer. We beg leave to solicit your exertions to form an Auxiliary Society or a Bible Association in your town. The Managers of the Society in Albany, will give you any assistance in their power in procuring Bibles. Perhaps it would be best to form Bible Associations which should embrace all those who should be disposed to subscribe any sum they may feel able to devote to this purpose annually. You will best judge how large the annual subscription ought to be, but we venture to suggest that in most cases it should be of moderate amount. If your funds are sent to us, you will receive as many Bibles as you can distribute to advantage within your bounds. In forming your Constitution, you will be assisted by the one which we send. We think that it would be very desirable to have an annual report from your Association for the benefit of this Society.

We hope that you will not fail to exert yourself, to animate your neighbours, to assist the interesting charity which this Institution is intended to promote.

This subject has been so long and distinctly before the Christian public—it has received so decided support from the friends of the Redeemer—the diffusion of the Bible has been followed by consequences so auspicious to piety, so beneficial to the souls of men—we feel it to be unnecessary to offer any motive, to urge any arguments to persuade you to give this communication your prompt attention, and this charity your vigorous support.

Respectfully, yours,
J. CHESTER,
J. WOODWORTH,
H. BLEECKER

Officers of the Society for the year ensuing.

Rev. *John M. Bradford*, D. D. President; Rev. *William Neill*, D. D. 1st Vice-President; Rev. *Samuel Blatchford*, D. D. 2d Vice-President; *Harmanus Bleecker*, Esq. Corresponding Secretary; *John Stearns*, M. D. Recording Secretary; *Eleazer F. Backus*, Treasurer.

FOR THE CHRISTIAN HERALD.

Thoughts respecting the ancient covenant people of God.

The present is an age of wonders. Who that does not wilfully close his eyes upon the present state of the world, in connexion with the language of prophecy, but must behold the rapid march of events towards the glorious era, when that kingdom which is Righteousness and Peace shall be established throughout the habitable globe? What mean the mighty throes and convulsions which have lately shook the nations; which have caused the mightiest empires to totter to their base? What mean the awful clouds which have overcast the political horizon of the civilized world, deluging it with blood, while ruin and desolation have stalked abroad, and threatened the complete subversion of every vestige of social order and harmony among the nations? What is this but a manifest display of the indignation of the Most High, and a fulfilment of that *short work* which he foretold he would make on the earth? What is it, indeed, but a prelude to the introduction of those days of peace which the Lord hath promised to give to his Church?

But while these judgments have been abroad in the earth, the inhabitants thereof have learned righteousness. Amidst the most tremendous judgments, the choicest mercies have been poured upon a sinful world. Never, since the days of the apostles, have such multitudes been turned from darkness to light, and from the power of Satan unto God, as within a few years past. Never, since the commencement of the Christian era, have faithful worshippers been so numerous, so zealous in every good work. Let us glance for a moment on the wonderful exertions that have been made by the faithful in all countries, in the formation of moral and religious Societies, for the improvement of savage and civilized man; and reject, if we can, the conviction that the Lord is visiting the earth in mercy; that he is "descending in his chariot paved with love." What but the power of God could have produced such a mighty revolution in the moral taste, and have given such a *tone* to the moral feelings of every class of the community, from the prince to the peasant, throughout Christendom? Whoever looks at the signs of the times, and does not see the rapid fulfilment of the prophecies concerning the latter day, in all these events, must be awfully stupid in relation to the subject. And can Christians behold these things unmoved? He does not deserve the name of Christian, who feels no solicitude to use his influence, however small it may be, in promoting the great work which the Lord is now performing on the earth?

But Christians *do* feel animated by these events. They *will* strive, by every means in their power, to bring about the great designs of mercy which are unfolding: their labours of love have been abundantly owned and blessed by Him who declares that the Gospel must be preached to all nations: their zeal and their labours will be acknowledged and rewarded by that Voice, at which the world will tremble and be silent.

But while Bibles and Missionaries are sent in every direction,---while the news of salvation is borne on almost every breeze to cheer the Pagan nations, and while the faithful at home are diligently engaged in their labours of love for the heathen, that the precious name of Jesus may be proclaimed to every other nation under heaven,---while each seems emulous to excel in zeal to bring in the fulness of the *Gentiles*,---the ancient covenant people of God, the *Jews*, seem neglected and forgotten. Scattered over the face of the whole earth, the scoff, the derision of every other nation, they live neglected and die forgotten. To them no Saviour is proclaimed: by them the charming sound of the Gospel is never heard; the sweet accents of pardoning love never swelled their hearts with gratitude, nor taught their lips to sing of mercy! And why, let me inquire, are they thus neglected, thus abandoned? Is it because they have sinned beyond the reach of mercy--because there is no animating promise to the penitent children of Abraham? Is there then no balm in Gilead, no Physician there? Yes, blessed be His name, who is the God of the *Jew* as well as of the *Gentile*, "he will not retain his anger for ever, because he delighteth in mercy." The Jews shall be brought in *with* the fulness of the Gentiles. Are we, Gentiles, favoured with the light of the glorious Gospel of Christ, and is the secret of the Lord with *us?*---are our eyes open to contemplate the wonders of redeeming love, while the children of Abraham are blinded; and shall we make no exertions to remove the vail which has so long concealed from their view the light of life? Will it be urged, that God has declared that he had given them up to judicial hardness, for their crime in crucifying the Lord of Life and Glory? But has not he also declared by his prophets, that a period shall be put to their degrading servitude, to their humiliation? Has he not said, that the days shall come when he will make a new covenant with the house of Jacob, and the inhabitants of

Jerusalem, not according to the covenant he made with their fathers, in the day when he brought them up out of the land of Egypt; "But this is the covenant I will make with them after those days, saith the LORD, *I will put my law in their heart*, and print it on their inward part; and they *shall* be my people, and *I will* be their God."

Has it not been for ages the ardent desire and the daily prayer of the servants of the Most High, that the vail might be taken from the eyes of the ancient people of God, and that they might be brought into the Gospel fold, and obey the Shepherd of Israel? Is not this the constant prayer of the pious at the present day? But how, let me ask, is it (and O! that the question may sink deep into the hearts of Christians!) that while great and astonishing events are taking place, through the blessing of the Lord, on the *exertions* of Christians in sending the Gospel to other nations, they, with one consent, seem, as it were, to forget that any *means* are to be employed in the conversion of the Jews, and to conclude that they are to be made partakers of the privileges of the Gospel simply by prayer, without means, without exertion.

Is it imagined by any, that the time has not arrived, in relation to them, and that exertion would be in vain? With equal, if not greater propriety, might it have been urged, at the dawn of Missionary exertions, that all attempts to evangelize the heathen, were at that time premature, and would be unavailing. And such, indeed, was the language of many at that period, who have lived to see and acknowledge that the thing proceeded from God.

The richest blessings, "even the sure mercies of David," are in store for the dispersed of Israel, and the time is at hand when their eyes will be opened; when "they shall look on him whom they have pierced, and mourn, and be in bitterness." But preparatory to this glorious event, the eyes of *Christians* must be opened to feel the force of a duty too long neglected; that prayer and exertion should go hand in hand, in relation to the conversion of the Jews, as well as in the conversion of the Gentiles. Who that reads the prophetic writings respecting the Jews, but must exult in the prospect, and feel animated with an ardent zeal, *immediately* to commence the glorious work; and rejoice that he is honoured as among the first in his exertions to promote the salvation of a nation, which, though now oppressed and degraded, was once the people whom the Lord delighted to honour, and respecting whose restoration again to his favour, the honour of Jehovah is pledged. For our encouragement in this blessed undertaking, let it be remarked, that a Society has lately been formed in the metropolis of Great-Britain, for the express object of evangelizing the Jews; but, it is believed, that no attempt of the kind has ever been made on this side the Atlantic. Let Christians lay this interesting object to heart, and make it the subject of their prayers that they may be directed to such means as will produce the effects which are sought. For Israel "shall be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God: they shall no more be termed Desolate, but shall be called the holy people, the Redeemed of the Lord, Sought out, a city not forsaken."

Should these hints be deemed worthy of a place, I propose in another number to extend my thoughts on this most interesting subject.

ISAIAH.

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In order to gratify the desires, and suit the taste of many of our readers, we shall occasionally insert *selected anecdotes*, and various other matter, calculated to afford entertainment with useful instruction.

The following letter, taken from the correspondence of the British and Foreign Bible Society, though not new to the few who have perused the interesting Reports of that Institution, will, we trust, be acceptable to the many who have no opportunity of reading them.

A Letter from a respectable Clergyman in Alsace.

Accept, my dearest friend, our most unfeigned thanks for the sum of £30. which you have transmitted to us as a kind present from some English friends, for the purpose of purchasing and distributing French and German Bibles among the poor inhabitants of our and the neighbouring villages, where four different religious denominations are to be met with, namely, Roman Catholics, Lutherans, Reformed, and Baptists. May God, for Christ's sake, impart his blessing to this act of Christian benevolence, in order that his name may be glorified, and his kingdom come!

You will be glad to learn some particulars respecting the use which I intend to make of this money.

I have ordered, and soon expect to get 50 copies of the French Protestant Bible, printed at Basil. Though the type is rather too small for country people, yet we have infinite reason to bless God for being enabled to procure even these. In the mean while, I have made a list of such persons as I consider most deserving of such a present. Among the large number of individuals and families to whom a Bible is a most welcome present, I first put down such characters as are most active in promoting the Redeemer's kingdom, and in doing good to the bodies and souls of their fellow-men.

1. The *first* Bible shall be given as a present to Sophia Bernard, who is one of the most excellent women I know, and, indeed, an ornament to my parish. While unmarried, she undertook, with the consent of her parents, the support and education of three helpless boys, whom their wicked father had often trampled under his feet, and treated in a manner too shocking to relate, when nearly starving with hunger, they dared to cry out for food. Soon afterwards

she proved the happy means of saving the lives of four Roman Catholic children, who, without her assistance, would have fallen a prey to want and famine. Thus she had the management of seven children, to whom several more were added, belonging to members of three several denominations: she now hired a house and a servant girl, and supported the whole of the family entirely with her own work, and the little money she got from the industry of the children, whom she taught to spin cotton. At the same time, she proved the greatest blessing to the whole village where she lived. For it is impossible to be more industrious, frugal, clean, cheerful, edifying by her whole walk and conversation; more ready for every good word and work; more mild and affectionate, more firm and resolute in dangers, than she was. Satan so enraged some of her enemies, that they threatened to destroy her old tottering cottage, but God was graciously pleased to preserve her. A fine youth, of a noble mind, made her an offer of his hand. She first refused, but he declared he would wait for her even ten years. When she replied, that she could never consent to part with her poor orphans, he nobly answered, "Whoever takes the mother, takes the children too." So he did—and all these children were brought up by them in the most careful and excellent manner. Lately, they have taken in some other orphans, whom they are training up in the fear and love of God. Though these excellent people pass rather for rich, yet their income is so limited, and their benevolence so extensive, that sometimes they hardly know how to furnish a new suit of necessary clothes. To them I intend to give a Bible, considering that their own is very often lent out in different Roman Catholic villages.

2. A *second* Bible I intend to give to an excellent woman, Maria Schepler, who lives at the opposite end of my extensive parish, where the cold is more severe, and the ground unfruitful, so that nearly all the householders are poor people, who must lend their clothes to each other when they intend to go to the Lord's Supper. This poor woman is also a very distinguished character, in whose praise I could say much, were I to enter into particulars. Though distressed and afflicted in her own person and circumstances, yet she is a mother, benefactress, and teacher to the whole village where she lives, and to some neighbouring districts too. She takes the most lively interest in all which relates to the Redeemer's kingdom upon earth, and often groans under a sense of all the inroads made by the powers of darkness. She also has brought up several orphans without receiving the smallest reward, keeps a free school for females, and makes it a practice to lend her Bible to such as are entirely deprived of it.

3. A *third* Bible-present I intend to make to an excellent widow woman, Catharine Scheiddegger, who is, like the former, a mother to orphans, and keeps a free school; as also does another young woman, who instructs little children in a neighbouring village, in such knowledge as may render them useful members of human and Christian society.

I might easily enumerate many more characters of a similar description, whose eyes will overflow with grateful tears if they are favoured with the present of a Bible. Let me, however, only add this one remark, that it is necessary, in our parts, to have a number of Bibles in readiness to lend them out in the neighbouring districts, where all the people are Roman Catholics. For if they possess a Bible of their own, they are in danger of having it taken away by some blind Popish priests; but if it is only lent to them, they generally are permitted to return it.

Finally, farewell! May God be with you, with your congregation, and with all those kind friends who have so nobly come forward to our assistance.

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This being the day appointed for the meeting of the Delegates of the Bible Societies, the paper is issued earlier this week than usual, and a more than ordinary proportion of the matter contained in this number relates to the subject of Bible Institutions. Ed.

THE

CHRISTIAN HERALD.

Vol. I.] *Saturday, May* 18, 1816. [No. 8.

The day which gave birth to the first Society formed for the purpose of encouraging the universal diffusion of the Holy Scriptures, without note or comment, forms a glorious epoch in the history of the Christian Church. The genius which conceived the design, and the talents which framed the plan, of collecting, concentrating, and applying the resources of a great Christian empire, to effect that sublime object, have distinguished claims to the respect and gratitude of mankind. They are the more deserving of our admiration and our love, because their sole end is God's glory, and man's best happiness.

To the land of our forefathers we are indebted for this noble display of human wisdom and beneficence.

Through the instrumentality of that admirable establishment in Great Britain, hundreds of thousands of the destitute of our fallen race have been put in possession of the precious gift which contains "the words of eternal life;" and millions yet unborn shall rise to call them blessed, by whose means they shall enjoy this heavenly boon.

The zeal which animates the bosoms of Christians who support that venerable Institution, has excited a kindred ardour in other countries for the dissemination of revealed truth, which, while it gives dignity to the Christian character, affords a bright prospect of unspeakable blessings about to be conferred on a benighted world. Other nations, however, in catching the noble ardour, have not at first pursued the comprehensive, but simple, plan of the British and Foreign Bible Society. In their zeal to attain the end, they have overlooked, or underrated, the excellence of the means employed by the parent Institution. The great European nations who have embarked in this enterprise, on a late review of their proceedings in this respect, have discovered their mistake, wisely retraced their steps, and are following the example of that magnificent Society, whose unparalleled success is manifestly ascribable, in a prodigious degree, as human means, to the *scheme* of their establishment.

The Christians in this country, who for a few years past have felt something of the sacred impulse which prompts to the exercise of this heavenly charity, have committed the same error, in the outset, as the nations last mentioned, by forming a number of local and limited Bible Societies. These, though many have been useful to a certain extent in advancing the good cause, have altogether come far short of the grand example set them by the parent Society,—far short of what is so justly to be expected from the Christian zeal of this large and wealthy community, when their exertions shall be embodied and directed by a more judicious and efficient system of operations.

A brighter day has at length dawned upon our land. Christians *here* likewise have now undertaken a great work, which we trust will exalt the religious character of this part of the world, and make our Bible Institutions more worthy of, as they will bear a nearer resemblance to, the noble parent from whence they sprung. The sun has never gilded a brighter day in this Western hemisphere, than when it shone on the late Convention, which laid the foundation of our great National Institution, *THE AMERICAN BIBLE SOCIETY;* nor were its founders ever more highly honoured, than by being employed in the execution of that sublime duty, that invaluable undertaking.

We trust that He who worketh in us both to will and to do of his good pleasure, while we ascribe to Him the glory of his own blessed work, will smile on the efforts of his servants whom he is pleased to honour as instruments in accomplishing it.

We are happy to be enabled to give in this number of our paper, the following account of the Convention above mentioned, of the constitution of the Society which they formed, of the names of its first Board of Managers, and of its Address to the citizens of the United States, as copied from the pamphlet lately published by its direction.

At a meeting of Delegates from different Bible Societies, convened in the Consistory Room of the Reformed Dutch Church, on the 8th day of May, 1816; **Joshua M. Wallace**, Esq. of New-Jersey, was chosen President of the Convention, and the Rev. Dr. **John B. Romeyn**, and Rev. **Lyman Beecher**, Secretaries.

The meeting was then opened with prayer by the Rev. Dr. Nott.

The following persons appeared as Delegates :—

Rev. Dr. S. Spring, *from the Merrimack Bible Society;* Rev. Mr. Humphreys, Rev. Dr. I. Lewis[*], *Fairfield do.;* Rev. Dr. John M. Mason, Rev. Dr. Philip Milledoler, Rev. Dr. John B. Romeyn, Rev. Mr. J. Williams, Rev. Mr. Gardiner Spring, *New-York do.;* Rev. Dr. Bradford, Rev. Dr. Neill, Rev. Mr. Chester, *Albany do.;* Mr. William Williams, Gen. John Lincklaen, *Oneida do.;* Rev. Andrew Oliver, Rev. Eli F. Cooley, Mr. James Cooper, *Otsego do.;* Mr. Guysbert B. Vroom, Mr. Henry W. Warner, Mr. W. C. Mulligan, Mr. Robert Sedgwick, *New-York Auxiliary do.;* Rev. Dr. E. Nott, *Union College do.;* Rev. Dr. S. Blatchford, *Rensselaer and Saratoga Bible Societies;* Rev. Dr. J. Bassett, Rev. Mr. Sayre, Rev. Mr. D. S. Bogart, Mr. A. Van Sinderin, Mr. Charles Wright, *Long-Island do.;* Rev. R. Forest, *Delaware do.;* Mr. Levi Callender, Mr. Orin Day, *Greene do.;* Mr. Joshua M. Wallace, Mr. Samuel Bayard, Rev. Dr. J. Richards, Rev. Mr. G. S. Woodhull, Rev. J. M'Dowell, *New-Jersey do.;* Mr. Thomas J. Biggs, Mr. J. W. Platt, *Nassau-Hall do.;* Rev. Mr. David Jones, Mr. C. Hornblower, *Newark do.;* Mr. John E. Caldwell, *Female Bible Society of Burlington, and do. of Kingston;* Rev. Mr. S. Wilmer, *Gloucester Bible Society;* Mr. M. S. Clarke, *Franklin do.;* Rev. Mr. J. H. Rice, *Virginia, Frederick, Norfolk, and Petersburgh Bible Societies;* Mr. W. Burd, *Lynchburgh do.;* Rev. Dr. Hall, *North-Carolina do.;* Rev. Dr. J. Blythe, *Kentucky do.;* Mr. H. Ford, *Cayuga do.;* Rev. Dr. A. Proudfit, *Washington County, N. Y. do.*

The gentlemen marked thus (*) came in after the Convention was formed, and before the adoption of the constitution and address.

* The following gentlemen, though not formally commissioned as Delegates; yet appearing, from satifactory evidence, to be substantial representatives of their respective Societies, or of a number of members thereof, for all the purposes contemplated by this Convention, were admitted to seats, viz.

Rev. Mr. Lyman Beecher, Mr. Ichabod Skinner, Rev. Mr. N. W. Taylor, *Connecticut Bible Society;* Rev. Dr. J. Morse, *from the Middlesex, New-Hampshire, and Dartmouth University Bible Societies;* Mr. William Jay, *from the West-Chester Auxiliary Bible Society;* Rev. Mr. Henshaw, Mr. Joshua Sands, Gen. Swift*, *Bible and Common Prayer-Book Society of Long-Island.*

The following gentlemen were also received as members, viz.

John Murray, jr.* Thomas Eddy*, John Griscom*, Dr. Valentine Mott*, *of the Society of Friends.*

On motion,

Resolved unanimously, That it is expedient to establish, without delay, a general Bible Institution, for the circulation of the Holy Scriptures, without note or comment.

A committee consisting of Dr. NOTT, Dr. MASON, Mr. BAYARD, Mr. WILMER, Mr. BEECHER, CHARLES WRIGHT, Mr. RICE, Mr. JONES, Dr. MORSE, Mr. JAY, and Dr. BLYTHE; was appointed to prepare the plan of a constitution of the said Society; and an address to the public, on the nature and objects thereof.

And the convention adjourned until the morning of Friday, the 11th inst. at eleven o'clock.

The convention met according to adjournment, and their committee laid before them the draft of a constitution, which having been read first in the whole and afterwards by paragraphs, and carefully considered, was unanimously adopted; and is hereunto annexed.

The committee reported also an address to the public, which in like manner, was unanimously approved, and is hereunto annexed.

The convention then proceeded to the choice of managers of the *American Bible Society* for the current year, and the following persons were unanimously chosen, viz.

Henry Rutgers, John Bingham, Richard Varick, Thomas Farmar, Stephen Van Rensselaer, Samuel Boyd, George Suckley, Divie Bethune, William Bayard, Peter M'Carty, Thomas Shields, Robert Ralston, John R. B. Rodgers, Dr. Peter Wilson, Jeremiah Evarts, John Watts, M. D. Thomas Eddy, William Johnson, Ebenezer Burrill, Andrew Gifford, George Gosman, Thomas Carpenter, Leonard Bleecker, John Cauldwell, Rufus King, Thomas Stokes, Joshua Sands, George Warner, De Witt Clinton, John Warder, Samuel Bayard, Duncan P. Campbell, John Aspinwall, John Murray, jr. Charles Wright, Cornelius Heyer.

After due notice of their appointment, the managers met in the City Hall, on the 11th May, and unanimously elected the following persons to the offices for which they are named respectively.

President—Hon. ELIAS BOUDINOT, of *New-Jersey.*

Vice-Presidents—Hon. John Jay, Matthew Clarkson, Esq. Hon. Smith Thompson, *of New-York;* Hon. John Langdon, *of New-Hampshire;* Hon. Caleb Strong, Hon. William Gray, *of Massachusetts;* Hon. John Cotton Smith, *of Connecticut;* Hon. Jonas Galusha, *of Vermont;* Hon. William Jones, *of Rhode-Island;* Hon. Isaac Shelby, George Madison, Esq. *of Kentucky;* Hon. William Tilghman, *of Pennsylvania;* Hon. Bushrod Washington, William Wirt, Esq. *of Virginia;* Hon. Charles C. Pinckney, *of South-Carolina;* Hon. William Gaston, *of North-Carolina;* Hon. Thomas Worthington, *of Ohio;* Hon. Thomas Posey, *of Indiana;* Hon. James Brown, *of Louisiana;* John Bolton, Esq. *of Georgia;* Hon. Felix Grundy, *of Tennessee;* Robert Oliver, Esq. *of Maryland;* Joseph Nourse, Esq. *of the District of Columbia.*

Secretary for Foreign Correspondence—Rev. Dr. John M. Mason.

Secretary for Domestic Correspondence—Rev. Dr. John B. Romeyn.
Treasurer—Richard Varick, Esq.

Information of the above choice was communicated by a committee of the managers to the convention, who having before *resolved*, that the first annual meeting of the "American Bible Society" be held in the city of New-York; and the business of the convention being now accomplished, their meeting was closed with prayer, by the Rev. Mr. Wilmer, and the convention was dissolved.

CONSTITUTION.

I. This Society shall be known by the name of THE AMERICAN BIBLE SOCIETY, of which the sole object shall be to encourage a wider circulation of the Holy Scriptures without note or comment. The only copies in the English language to be circulated by the Society, shall be of the version now in common use.

II. This Society shall add its endeavours to those employed by other Societies, for circulating the Scriptures throughout the United States and their territories; and shall furnish them with stereotype plates, or such other assistance as circumstances may require. This Society shall also, according to its ability, extend its influence to other countries, whether Christian, Mahometan, or Pagan.

III. All Bible Societies shall be allowed to purchase at cost from the Society, Bibles for distribution within their own districts. The members of all such Bible Societies as shall agree to place their surplus revenue, after supplying their own districts with Bibles, at the disposal of this Society, shall be entitled to vote in all meetings of the Society; and the officers of such Societies shall be *ex officio*, directors of this.

IV. Each subscriber of three dollars annually, shall be a member.

V. Each subscriber of thirty dollars at one time shall be a member for life.

VI. Each subscriber of fifteen dollars annually shall be a director.

VII. Each subscriber of one hundred and fifty dollars at one time, or who shall, by one additional payment, increase his original subscription to one hundred and fifty dollars, shall be a director for life.

VIII. Directors shall be entitled to attend and vote at all meetings of the Board of Managers.

IX. A Board of Managers shall be appointed to conduct the business of the Society, consisting of thirty-six Laymen, of whom twenty-four shall reside in the city of New-York or its vicinity. One fourth part of the whole number shall go out of office at the expiration of each year, but shall be re-eligible.

Every Minister of the Gospel, who is a member of the Society, shall be entitled to meet and vote with the Board of Managers, and be possessed of the same powers as a Manager himself.

The Managers shall appoint all officers, and call special general meetings, and fill such vacancies as may occur, by death or otherwise, in their own Board.

X. Each member of the Society shall be entitled, under the direction of the Board of Managers, to purchase Bibles and Testaments, at the Society's prices, which shall be as low as possible.

XI. The annual meetings of the Society, shall be held at New-York or Philadelphia, at the option of the Society, on the second Tuesday of May, in each year; when the Managers shall be chosen, the accounts presented, and the proceedings of the foregoing year reported.

XII. The President, Vice-Presidents, Treasurer, and Secretaries, for the time being, shall be considered, *ex officio*, members of the Board of Managers.

XIII. At the general meetings of the Society, and the meetings of the Managers, the President, or in his absence, the Vice-President first on the list then present; and in the absence of the Vice-Presidents, such member as shall be appointed for that purpose, shall preside at the meeting.

XIV. The Managers shall meet on the first Wednesday in each month, or oftener, if necessary, at such place in the city of New-York, as they shall from time to time adjourn to.

XV. The Managers shall have the power of appointing such persons as have rendered essential services to the Society, either Members for life, or Directors for life.

XVI. The whole minutes of every meeting shall be signed by the chairman.

XVII. No alteration shall be made to this Constitution, except by the Society at an annual meeting, on the recommendation of the Board of Managers.

Address to the People of the United States.

Every person of observation has remarked that the times are pregnant with great events. The political world has undergone changes stupendous, unexpected, and calculated to inspire thoughtful men with the most boding anticipations.

That there are in reserve, occurrences of deep, of lasting, and of general interest, appears to be the common sentiment. Such a sentiment has not been excited without a cause, and does not exist without an object. The cause is to be sought in that Providence which adapts, with wonderful exactitude, means to ends; and the object is too plain to be mistaken by those who carry a sense of religion into their speculations upon the present and the future condition of our afflicted race.

An excitement, as extraordinary as it is powerful, has roused the nations to the importance of spreading the knowledge of the one living and true God, as revealed in his Son, the Mediator between God and men, Christ Jesus. This excitement is more worthy of notice, as it has followed a period of philosophy, falsely so called, and has gone in the track of those very schemes, which, under the imposing names of reason and liberality, were attempting to seduce mankind from all which can bless the life that is, or shed a cheering radiance on the life that is to come.

We hail the re-action, as auspicious to whatever is exquisite in human enjoyment, or precious to human hope. We would fly to the aid of all that is holy, against all that is profane. Of the purest interest of the community, of the family, and the individual, against the conspiracy of darkness, disaster, and death—to help on the mighty work of Christian charity—to claim our place in the age of Bibles.

We have, indeed, the secondary praise, but still the praise, of treading in the footsteps of those who have set an example without a parallel—an example of the most unbounded benevolence and beneficence: and it cannot be to us a source of any pain, that it has been set by those who are of one blood with the most of ourselves; and has been embodied in a form so noble and so Catholic, as "*The British and Foreign Bible Society.*"

The impulse which that Institution, ten thousand times more glorious than all the exploits of the sword, has given to the conscience of Europe, and to the slumbering hope of millions in the region and shadow of death, demonstrates to Christians of every country what they *cannot* do by insulated zeal; and what they *can* do by co-operation.

In the United States we want nothing but concert to perform achievements astonishing to ourselves, dismaying to the adversaries of truth and piety; and most encouraging to every evangelical effort, on the surface of the globe.

No spectacle can be so illustrious in itself, so touching to man, or so grateful to God, as a nation pouring forth its devotion, its talents, and its treasure, for that kingdom of the Saviour, which is righteousness and peace.

If there be a single measure which can overrule objection, subdue opposition, and command exertion, this is the measure. That all our voices, all our affections, all our hands, should be joined in the grand design of promoting "peace on earth and good will toward man"—that they should resist the advance of misery—should carry the light of instruction into the dominions of ignorance, and the balm of joy to the soul of anguish; and all this by diffusing the oracles of God—addresses to the understanding an argument which cannot be encountered, and to the heart an appeal which its holiest emotions rise up to second.

Under such impressions, and with such views, fathers, brethren, fellow-citizens, the *American Bible Society* has been formed. Local feelings, party prejudices, sectarian prejudices, are excluded by its very nature. Its members are leagued in that, and in that alone, which calls up every hallowed, and puts down every unhallowed, principle—the dissemination of the Scriptures in the received versions where they exist, and in the most faithful where they may be required. In such a work, whatever is dignified, kind, venerable, true, has ample scope: while sectarian littleness and rivalries can find no avenue of admission.

The only question is, whether an object of such undisputed magnitude can be best attained by a national Society, or by independent associations, in friendly understanding and correspondence.

Without entering into the details of this inquiry, we may be permitted to state, in a few words, our reasons of preference to a national Society supported by local Societies and by individuals throughout our country.

Concentrated action is powerful action. The same powers, when applied by a common direction, will produce results impossible to their divided and partial exercise. A national object unites national feeling and concurrence. Unity of a great system combines energy of effect with economy of means. Accumulated intelligence interests and animates the public mind. And the Catholic efforts of a country, thus harmonized, give her a place in the moral convention of the world; and enable her to act directly upon the universal plans of happiness which are now pervading the nations.

It is true, that the prodigious territory of the United States—the increase of their population, which is gaining every day upon their moral cultivation—and the dreadful consequences which will ensue from a people's outgrowing the knowledge of eternal life, and reverting to a species of heathenism, which shall have all the address and profligacy of civilized society, without any religious control, present a sphere of action, which may for a long time employ and engross the cares of this Society, and of all the local Bible Societies of the land.

In the distinct anticipation of such an urgency, one of the main objects of the *American Bible Society*, is, not merely to provide a sufficiency of well printed and accurate editions of the Scriptures; but also to furnish great districts of the American continent with well executed stereotype plates, for their cheap and extensive diffusion throughout regions which are now scantily supplied at a discouraging expense; and which, nevertheless, open a wide and prepared field for the reception of revealed truth.

Yet, let it not be supposed, that geographical or political limits are to be the limits of the *American Bible Society*. That designation is meant to indicate, not the restriction of their labour, but the source of its emanation. They will embrace, with thankfulness and pleasure, every opportunity of raying out, by means of the Bible, according to their ability, the light of life and immorality, to such parts of the world, as are destitute of the blessing, and are within their reach. In this high vocation, their ambition is to be fellow-workers with them who are fellow-workers with God.

People of the United States,

HAVE you ever been invited to an enterprise of such grandeur and glory? Do you not value the Holy Scriptures? Value them as containing your sweetest hope; your most thrilling joy? Can you submit to the thought that *you* should be torpid in your endeavours to disperse them, while the rest of Christendom is awake and alert? Shall *you* hang back, in heartless indifference, when Princes come down from their thrones, to bless the cottage of the poor with the Gospel of peace; and Imperial Sovereigns are gathering their fairest honours from spreading abroad the oracles of the Lord your God? Is it possible that *you* should not see, in this state of human things, a mighty motion of Divine Providence? The most heavenly charity treads close upon the march of conflict and blood! The world is at peace! Scarce has the soldier time to unbind his helmet, and to wipe away the sweat from his brow, ere the voice of mercy succeeds to the clarion of battle, and calls the nations from enmity to love! Crowned heads bow to the Head which is to wear "many crowns;" and, for the first time since the promulgation of Christianity, appear to act in unison for the recognition of its gracious principles, as being fraught alike with happiness to man and honour to God.

What has created so strange, so beneficent an alteration? This is, no doubt, the doing of the Lord, and it is marvellous in our eyes. But what instrument has he thought fit chiefly to use? That which contributes, in all latitudes and climes, to make Christians feel their unity, to rebuke the spirit of strife, and to open upon them the day of brotherly concord—the Bible! the Bible!—through Bible Societies!

Come then, fellow-citizens, fellow-Christians, let us join in the sacred covenant. Let no heart be cold; no hand be idle; no purse reluctant! Come, while room is left for us in the ranks whose toil is goodness, and whose recompense is victory. Come cheerfully, eagerly, generally. Be it impressed on your souls, that a contribution, saved from even a cheap indulgence, may send a Bible to a desolate family; may become a radiatory point of "grace and truth" to a neighbourhood of error and vice; and that a number of such contributions made at really no expense, may illumine a large tract of country, and successive generations of immortals, in that celestial knowledge, which shall secure their present and their future felicity.

But whatever be the porportion between expectation and experience, thus much is certain. We shall satisfy our conviction of duty—we shall have the praise of high endeavours for the highest ends—we shall minister to the blessedness of thousands, and tens of thousands, of whom we may never see the faces, nor hear the names. We shall set forward a system of happiness which will go on with accelerated motion and augmented vigour, after we shall have finished our career; and confer upon our children, and our children's children, the delight of seeing the wilderness turned into a fruitful field, by the blessing of God upon that seed which their fathers sowed, and themselves watered. In fine, we shall do our part toward that expansion and intensity of light divine, which shall visit, in its progress, the palaces of the great, and the hamlets of the small, until the whole "earth be full of the knowledge of Jehovah, as the waters cover the sea!"

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NEW-YORK FEMALE AUXILIARY BIBLE SOCIETY.

As soon as it was generally known, that the Convention of Delegates from the Bible Societies in the United States had resolved to institute "The American Bible Society," a considerable number of the Ladies of this City, with a promptitude of benevolence, as honourable to their Christian zeal, as characteristic of their sex, took into consideration the expediency of forming a Female Bible Society, to be auxiliary to the National Institution. On Saturday the 11th instant, a large meeting of Ladies of the first respectability, was held in the Assembly-Room of the City Hotel; when it was determined to form such an Association, to be denominated "*The New-York Female Auxiliary Bible Society*" and a committee of ten ladies was appointed to draft the constitution. On Tuesday the 14th instant, in pursuance of public notice given to that effect, a crowded assembly of ladies, consisting of every Christian sect in this city, met at the place above mentioned; when the address of the Convention to the citizens of the United States, was read. The draft of a constitution, prepared by the committee, was then read, and unanimously adopted; after which, thirty-six Managers, composed of ladies from the various religious denominations, were chosen to conduct the concerns of the establishment for the ensuing year. Subscriptions were then opened, and about *seven hundred dollars* were subscribed by the ladies present on that occasion.

This Society has the privilege of being the first Auxiliary to the American Bible Society. We trust that similar Institutions in other parts of our country will delight to emulate this laudable example, and do all in their power to further the important ends for which the National Society was formed.

Constitution of The New-York Female Auxiliary Bible Society.

The subscribers, desirous to aid in promoting a more effectual and extensive diffusion of the Scriptures, without note or comment, do hereby form themselves into an Association, to be called "THE NEW-YORK FEMALE AUXILIARY BIBLE SOCIETY."

The sole object of this Institution is, to procure the means of purchasing Bibles, to be distributed by the members of the Society among the needy within their reach, and to contribute, by its surplus funds, to the advancement of the great and important designs of "The American Bible Society."

Each subscriber of two dollars annually, shall be a member of this Society.

Each contributor of twenty dollars at one time, shall be a member for life.

There shall be an annual meeting of the Society on the second Thursday of April; when thirty-six Managers shall be elected by ballot, to conduct the concerns of the Institution.

The Board of Managers shall hold their first meeting within three days after their election, and choose out of their number a First and Second Directress, a Treasurer, a Corresponding Secretary, and a Recording Secretary.

The Board of Managers shall meet on the first Wednesday of every month. Five Managers shall constitute a quorum for the transaction of business.

The Board of Managers shall be authorized to make by-laws for their own government, and to fill up any vacancies that may occur among them, by death, resignation, or otherwise, during the year for which they are appointed.

It shall be the duty of the Board to prepare, in due season, a report of their proceedings, and of the state of their funds, to be laid before the Society at the annual meeting.

The First Directress, at her own pleasure, or at the request of three of the Managers, may at any time call a meeting of the Society.

This constitution shall not be altered or amended without the concurrence of two-thirds of the members of the Society present at the annual meeting, or at a general meeting convened for the purpose, in pursuance of notice given ten days previously thereto, in at least two daily newspapers printed in the city.

Managers of The New-York Female Auxiliary Bible Society.

Mrs. P. Livingston,
Mrs. Richard Varick,
Mrs. J. Le Roy,
Mrs. Isaac Heyer,
Mrs. Dunlap,
Mrs. C. Dickinson,
Mrs. M. Abeel,
Mrs. L. Coit,
Mrs. E. Williams,
Mrs. G. Spring,
Mrs. W. B. Crosby,
Mrs. J. E. Caldwell,
Mrs. Mary Watts,
Mrs. Thomas Farmar,
Mrs. G. Van Wagennen,
Mrs. P. A. Jay,
Mrs. Banyer,
Mrs. Beverly Robinson,
Mrs. Dr. Watts,
Mrs. D. H. Wickham,
Mrs. A. Abbot,
Miss H. L. Murray,
Miss H. Morgan,
Miss Rachel Seaman,
Mrs. William Few,
Mrs. Dr. Rodgers,
Mrs. George Lindsay,
Mrs. Thomas Carpenter,
Mrs. John Cauldwell,
Mrs. Benjamin Mortimer,
Mrs. S. Collins,
Mrs. James R. Smith,
Mrs. R. S. Robertson,
Mrs. Dr. M'Leod,
Mrs. Thomas Hamilton,
Mrs. S. Ledyard.

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NEW-YORK, 15th May, 1816.

At a special meeting of the New-York Bible Society, at No. 10, Garden-street, convened by public notice of the President, for the purpose of taking into consideration the propriety of its becoming an Auxiliary to "The American Bible Society"—

The Rev. Dr. Philip Milledoler, President, in the chair.

The meeting was opened with prayer.

The object of this meeting having been stated, and the constitution of the American Bible Society having been read:

RESOLVED UNANIMOUSLY, That the constitution of the New-York Bible Society be so altered as to enable it to become Auxiliary to the American Bible Society.

Resolved unanimously, That the following article be added to the constitution of this Society: viz. "This Society will place their surplus revenue, after supplying with Bibles the districts under their immediate care, at the disposal of the American Bible Society."

Resolved unanimously, That the Board of Managers of this Society be authorized, if the New-York Auxiliary Bible Society concur herein, to present to the American Bible Society their interest in the stereotype plates of the Bible, belonging to the two Societies.

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THE Board of Managers of the Auxiliary New-York Bible Society have voted a donation of five hundred dollars to the American Bible Society.

◆

From the Commercial Advertiser, Tuesday, May 14.

According to public notice, a numerous and respectable assembly of the citizens of New-York, and other persons in this city, "friendly to THE AMERICAN BIBLE SOCIETY," yesterday convened in the City-Hall.

On motion by the Honourable Chief Justice THOMPSON, seconded by the Honourable Justice VAN NESS;

Resolved, that his Honour, the Mayor of the city, be requested to take the chair.

After his Honour had taken the chair, on motion by RICHARD VARICK, Esq. seconded by JOHN BINGHAM, Esq.

Resolved, That the Secretary of the American Bible Society be requested to read the constitution and address of the convention of delegates from different Bible Societies in the United States, by whose unanimous vote this National Institution was established.

After the reading of the Constitution by the Rev. Dr. J. B. Romeyn, Secretary for Domestic Correspondence,

On motion by the Hon. Justice PLATT, seconded by the Rev. Dr. NOTT, President of Union College,

Resolved, Unanimously, That this meeting cordially approve of the Constitution of the American Bible Society.

On motion by GEORGE GRIFFIN, Esq. seconded by PETER A. JAY, Esq.

Resolved, Unanimously, That this meeting will cheerfully contribute to the support of this great National Institution.

After this, the Rev. Dr. J. M. MASON, Secretary for the Foreign Correspondence, read the address adopted by the convention.

The following Resolutions, were then adopted, viz.

Resolved, That the thanks of this meeting be presented to Justice Platt, the Rev. Dr. Nott, George Griffin, and Peter A. Jay, Esqrs. for the addresses which they have delivered on this interesting occasion, and that copies of the same be requested for publication.

Resolved, That the thanks of this meeting be presented to the Honourable the Corporation of this city, for the prompt grant of the use of this room to the meeting.

Resolved, That the thanks of this meeting be given to his Honour the Mayor, for accepting the office, and performing the duty, of chairman of this meeting.

The persons present then proceeded to subscribe the papers prepared, in support of this institution.

The addresses delivered were adapted to the occasion of the meeting, displayed enlightened and enlarged views of the nature of the Society, and made eloquent and powerful appeals to the understandings and hearts of statesmen, citizens, and Christians; calculated not merely to illustrate, but to prove the propriety and necessity of this American Republic, uniting its exertions in one great, noble, and honourable effort to circulate the Scriptures, without note or comment, within their own bounds, and throughout other parts of the world.

The meeting was conducted and concluded with a decorum, harmony and unanimity, which it is to be hoped will always characterize the meetings of the Americans for promoting the best interests of mankind.

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An address by the Rt. Rev. Bishop White to the Female Bible Society, of Philadelphia.

Having been present at this respectable company of ladies, about a week ago, when the proposal was made to them for their forming of themsolves into a Society for the distribution of the Bible, I took the liberty of delivering my opinion in favour of the measure. Since that meeting, the subject has been frequently in my mind; and I take this opportunity, at the request of the Parent Society, of renewing the expression of my opinion.

The question was asked (and by ladies determined to contribute at least their money to the object) whether their donations might not, with equal utility, be thrown into the treasury of the Society already instituted, and conducted by the other sex? It was answered, and is now repeated, in order to show perseverance in the sentiments, 1st. That there will be a greater number of persons, not merely contributing, but taking such an interest in the work, as to induce others also to contribute, as opportunities may occur; and, 2d. That in the line of distribution, there come under your notice many cases of poverty, of the merits of which you are the most competent judges, and especially as to the question, how far the pecuniary relief of poverty, would be enhanced by the additional gift of a Bible, with the prospect of its being both acceptable and profitable.

If there should press on the minds of any of you, the apprehension of exceeding the bounds which the modesty of your sex prescribes, it does not appear to me, that there is the least ground for such reproach, so long as the association is within yourselves. As to the circumstance, that some of you will be called upon to act in certain official characters necessary for the conducting of business, if we look beyond names, there is nothing in the subject itself, but what would apply with equal force against the presiding at a dinner, or at a tea table; unless indeed it could be alleged, that this is less alien from the female character, than the gathering and the dispensing of alms. But this is a sentiment which, it is supposed, will hardly be hazarded by the most jealous asserters of the prerogatives of the men.

It is one of the most conspicuous of the many beneficent properties of the Scriptures, that they are the charter of the female sex against degradation and oppression. Look at the condition of women, in the countries where the religion of the Gospel is unknown; and all the arrangements of domestic life will be found a comment on the position. Can it then be out of the sphere of your sex, to be actively engaged in disseminating a system of truth and morals, which has so excellent a bearing immediately on your interests; and through you, on whatever contributes to the rectitude, to the decorum, and to all the rational enjoyments of social life?

You have also this especial interest in the same sacred treasure, that, of our sex as well as of your own, you are the earliest instructors in morality and in religion: and what is there deserving the commendation of moral or religious, if detached from the lessons which speak so immediately from the oracles of God, to the best sensibilities of the human heart? Under so loud a call as this to the estimation of the Bible, surely you cannot be stepping out of your proper sphere, by being prominent in measures for the depositing of it in such needy families, as would otherwise be without the means which you enjoy, of rendering it salutary to their rising hopes.

If there were nothing more than the undeniable property of the human condition, that under all states of society the women sustain the greatest share of its sorrows, it must give them an essential interest in the best source of countervailing consolation. That source is the word of truth: and this being the case, can it be out of character, where pecuniary means are within the power, to add their personal attention and exertion for the extending of so inestimable a benefit?

It has been thought an incidental advantage arising from Bible Societies, that by combining persons of different religious denominations, they have the effect of promoting unity of affection, under irreconcileable differences of opinion. The British and Foreign Bible Society set off on the fundamental principle, of avoiding whatever could bring such diversity into view. THEY PROFESSED TO DELIVER THE BOOK OF GOD WITHOUT NOTE OR COMMENT. THE SOCIETIES INSTITUTED IN AMERICA HAVE TRODDEN IN THEIR STEPS. WHILE THIS PLAN SHALL BE PURSUED, THERE CAN BE NO DISSATISFACTION ON ACCOUNT OF INTERFERING OPINIONS OR MODES OF WORSHIP. IS IT POSSIBLE THAT SUCH A COURSE CAN BE PERSEVERED IN, WITHOUT ITS CONTRIBUTING TO ALL THE CHARITIES OF LIFE? AND IF THIS IS THE NATURAL CONSEQUENCE, CAN ANY SCRUPLE BE WELL-FOUNDED, WHICH WOULD RESTRICT THE BENEFIT TO MEN?

I will only add, that contemplating the recent institution of Bible Societies, begun in England, and extending rapidly throughout the world, as a prodigious effort for the raising of a mound against the threatening inundation of infidelity; as being also one of the happiest expedients which have been devised, for spreading the knowledge of the Gospel of Christ; and as tending directly to the accomplishment of the assurances given, that his kingdom will be at last coextensive with the world; I will not suffer myself to believe, that your sex, any more than ours, are debarred from promoting these blessed ends, in your distinctive character. Accordingly, I take the liberty of exhorting you to persevere in the work begun, and of assuring you of my best wishes and my prayers for your success.

Philadelphia, 23d March, 1814. WILLIAM WHITE.

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Quarterly Meeting of The New-York Sunday School Union Society.

THE Officers and Committee of the New-York Sunday School Union Society, held their first quarterly meeting, with the superintendents and teachers of the Schools, at the Methodist Church in John-street, on Monday the 6th inst.

The meeting was opened with prayer by the Rev Mr. Scolfield: after which Richard Varick, Esq. President of the Society, addressed the superintendents and teachers as follows:

" *Gentlemen, the Superintendents and Teachers of the New-York Sunday School Union Society,*

" Permit me at this first stated meeting of the Society since the adoption of the constitution, in the name and behalf of the Officers and Committee, to congratulate you on the establishment, in this City, of an Institution so interesting to the heart of benevolence, and so highly favourable to the cause of religion and good morals.

" It is well known to those who have taken the pains to examine the subject, that for many years past the Sunday School system has been gradually dispelling the darkness and chasing away the mists of ignorance and irreligion, which had covered the minds of a great portion of the youthful poor of England, Scotland, and Ireland; and it has engaged the hearts of many, very many of them, with gladness to receive, not only the *first* rudiments of education, but therewith the first impressions of the blessed truths of the benign religion of the Prince of Peace; and that many of those who have been *first* taught at Sunday Schools, have become well-informed and valuable members of society, the indefatigable instructors of others, and distinguished professors of the religion of our once crucified, but now exalted Lord and Redeemer, Jesus Christ, our hope in this world, and our all in all in that which is to come.

" But not until very lately have the benefits of the Sunday School system been experienced by the inhabitants of other countries, where it is now transplanted, and promises to grow and increase with never-ending advantages to the young and benighted inhabitants.

" These facts, with their causes, are inscrutable, although our ears are agreeably saluted with the blessed tidings, and history moreover assures us of the happy effects resulting from the system, wherever it has been adopted.

" When we consider the objects of its provision, and reflect on the manner in which the system originated in this City, and the zeal with which it has been organized and fostered, we are naturally induced to believe, with lively gratitude, that the formation of the Society was dictated by that Invisible Power, who doth all things well, and for our greatest good; and we have cause to welcome the establishment thereof, as one of the auspicious omens, not only of the divine forbearance, but of the *favour* of the Almighty towards the guilty inhabitants of our city and country, and the harbinger of great good to those youth of the rising generation, who have no friend to guide them in the path of wisdom.

" In the sacred volume we are informed that there is a season for all things; and that Almighty Being in whom all wisdom and benevolence unite, best knows how and when to excite the holy flame, and in due time to fan the living fire; and we fondly hope and trust that the sacred influence has extended to us, and that we are by him made the willing instruments ' to aid in instructing the ignorant, in turning many of the vicious from the paths of error, and in pointing out to them that way in which lies their future peace and welfare.' And in thus well doing, the rising generation will have cause of eternal gratitude to that God who hath put it into our hearts to devote a small portion of our time, our labours, and our substance, to rescue them from the paths of ignorance and vice, the highways to interminable destruction.

" We have, moreover, great cause for mutual congratulation on the interest and good will which have been manifested by many of our fellow-citizens, in support of the Institution committed to our charge.

" In the first instance, the subject of such an Institution was spoken of, as it were, in faint whispers. It received immediate countenance, and the voice soon became general, audible, and impressive; and measures were soon adopted to bring the benevolent plan before the public eye. Such, indeed, are the principles on which the Institution is founded, so simple and inviting are its objects, and so certain are, in our judgments, the results, that it requires little more than a sound head and an honest and well-disposed heart to engage in its support with equal warmth and perseverance.

" The ladies of this City have again, to their honour, on this occasion, as on others, been foremost in acts of benevolence and piety towards the ignorant and destitute of their own sex. History and experience furnish abundant proofs that their good example and good opinion have frequently excited our sex, not only to deeds of valour, but to many acts in their nature noble and equally honourable.

" In this instance, although we have been slow to act, the same exalted spirit, like an electric touch, hath animated us, and been diffused throughout the community.

" Is proof demanded of the facts thus stated? We confidently appeal to your own bosoms. You, gentlemen, well know, and we do with great pleasure appreciate, the alacrity which was manifested in your coming forward to your present stations at the first call of the Officers and Committee. The pains which you have taken to collect your pupils from the streets, the lanes, the loathsome hovels and cellars of our city, and the diligence and perseverance you have manifested in the performance of your respective (before untried) duties, furnish incontrovertible proofs, as honourable to yourselves as exhilirating aud encouraging to us, and highly interesting to the objects of your care and benevolence.

" It now becomes our duty to proceed to the appropriate business of the day, as expressed in the constitution of the Society, to wit, that '*Of inquiry and consultation relative to the interests of the Union, and the best means of promoting them.*'

" This being accomplished, the Officers and Committee will take occasion to make to you, gentlemen, such further observations and remarks, as the nature of the business, the subject to be examined and considered, may suggest and as at the first meeting of the Society may be expected at their hands."

Here the President read the constitution and rules for the government of the Schools. *(To be continued.)*

* * *

For the Christian Herald.

In November last, a Sunday School Association was formed in Elizabeth-Town, (N. J.) The following is an extract from the Report of the Board of Directors, made to the Association at the semi-annual meeting, held April 30th, 1816:

"The School for people of colour, which was commenced prior to the annual meeting of the Association, still continues, and is in a flourishing state. The number of scholars at present in this School, is *eighty-six.* This number is composed of persons of all ages, and of both sexes. Of this number, twenty read well in the Bible, and thirty-five are beginning to read tolerably well in easy sentences. The remaining thirty-six are either spelling or learning their alphabet. The Directors have in rotation visited the School, and they have been highly gratified with the perfect order maintained in the School, the diligence of the scholars, the anxiety to learn which they generally manifest, and the great progress which some of them have made. Some who, six months since, only knew their alphabet, now begin to read. Considering that their time must be chiefly occupied through the week in labour, and that they spend only two hours in school on the Sabbath-day, this progress is certainly very encouraging.

"As it will doubtless be gratifying to the Association, the Board beg leave here to insert a written statement, made by the teacher of the first class: 'In general, they read very well; their improvement is very striking. Many who, when they commenced the School, could scarcely read intelligibly, are now able to read both with facility and correctness. In committing to memory the Scripture and Catechism, they have surpassed our most sanguine expectations. Some have accurately recited 10 verses, some 50; others 100 and 150, and one female 230 verses at a lesson. The last mentioned person has committed to memory, since the beginning of January, the whole Gospel of John, and is at present studying his Epistles. Two or three others have nearly completed John; and the majority, perhaps, are half through. It is indeed animating to see them manifesting so much zeal and engagedness in learning the Scriptures: they are laying up a treasure far more precious than rubies, and I think we have reason to believe that this word may prove to some soul a savour of life unto life. If so, how amply would we be rewarded for our feeble exertions! In the Catechism, also, commendable progress has been made. The number of my class is about 20. I must add, that for orderly conduct while in school, and for industry and application, I have never seen them excelled by any class in any school.'

"The Board would further report, that in January last was commenced, under their patronage, a School for white female children and youth. The numbers in this School have varied from 60 to 100. It is taught after the afternoon service on the Sabbath, by a number of young ladies. The branches attended to are, spelling, reading, and reciting the Catechism of their different Churches, and the Scriptures. Some few have already committed to memory the Gospel according to John, and many more have committed a part of it. The prospect, with respect to this School also, is very encouraging.

"And here the Board are constrained to express their gratitude to the young ladies and gentlemen who have so generously devoted their time and labour to the instruction of the Schools under the patronage of the Board. They have a reward in the consciousness of doing good, and in imitating Him who went about doing good, and in the progress which they see made by those under their care in useful knowledge. They have every reason to believe that many will hereafter rise up and call them blessed; and, animating thought! most probably some will hereafter, in the regions of blessedness, hail these teachers as the instruments under God, of the saving illumination of their minds, and their eternal salvation.

"The Board would also report that they are taking measures for the establishment of a Sunday School for boys, which they hope shortly to have in operation.

"The Board cannot close this Report without noticing that similar Associations are rapidly rising up in every part of our country, and are receiving the liberal patronage of the wealthy, influential, and benevolent. The prospect is most animating to the true philanthropist: he beholds, before these attempts, ignorance, and its concomitants, vice and irreligion, gradually retiring; and knowledge, virtue, and religion, and with them true happiness, increasing through our land. May these pleasing prospects be more than realized!

"Signed, by order of the Board,

"JOHN M'DOWELL, *President.*

"CALEB O. HALSTED, *Secretary.*"

THE

CHRISTIAN HERALD.

VOL. I.] *Saturday, May* 25, 1816. [No. 9.

THE NEW-YORK ORPHAN ASYLUM,

is well known to the greater part of our readers. To those, however, who are unacquainted with it, a summary sketch of its history may not be unacceptable.

THIS valuable establishment is unquestionably the offspring of "the Society for the relief of poor widows with small children," which was instituted in the city of New-York, in the year 1796. The beneficence of this last-mentioned Society, being limited by its constitution to subjects in the situation which its title designates, could not be extended to the children of those widows whom death removed from its care. The same fatal stroke, by which these little ones were bereaved of their last earthly parent, severed them likewise from the enjoyment of the pittance which *with her* they had shared, through the fostering bounty of that Society. These children were thus cast upon a wide world; or, conveyed to the Alms-house, they were placed in a situation highly unfavourable to that kind of attention and culture which their helpless condition most needed,—that which would promote their *moral improvement*. The ladies who conducted that establishment, had often to exert themselves to find some better provision for these forlorn objects, formerly of *public*, now of *private* charity; but owing to the increase of demands thus created on their individual resources, they were frequently compelled to leave the children to take their chance in the common receptacle of wretchedness abovementioned.

In order to find a remedy for this deficiency, some of these "mothers in Israel," who were among the most active managers of the Widows' Society, devised, in 1806, the plan of an institution, which should provide for indigent, fatherless and motherless children of legitimate birth. A Society was accordingly formed, which held its first meeting on the 15th of April, 1806. Its management was committed to a board of ladies, consisting of a first and a second Direstress, and seven trustees. In April, of the following year, it was incorporated by the legislature of this state, under the style of "THE ORPHAN ASYLUM SOCIETY IN THE CITY OF NEW-YORK." At first, a small house in Raisin-Street, in the village of Greenwhich, was used for a temporary asylum, and the children were placed under the immediate care of a pious and respectable man and his wife, who have ever since continued to fulfil the duties of their station, with a tenderness, discretion, and fidelity, which entitle them to public esteem and public acknowledgments.

From the rapid augmentation of the number of Orphans, that house soon proved to be too small for their accommodation. None more spacious could be rented, to answer the purposes of the establishment. To undertake the building of a large house, and the purchase of the necessary ground, without funds, with an income derived chiefly from *voluntary*, and of course, *precarious* contributions, and not more than sufficient to enable the trustees to defray the growing expenses of the establishment, was considered by many a desperate project. But the advantages of such a house were deemed by the Board of so great importance to the prosperity of the institution, as to constrain them to resolve to use their best efforts to cause it to be built; humbly relying on the protection and favour of the orphan's Father and Friend for the supply of the needful to accomplish their pious design.

By means of assistance from the state legislature, and the corporation of this city; of collections in several Churches, and various private donations; and especially by means of large loans made to the Board, for some years without interest, by two of their distinguished friends and benefactors, the trustees have been enabled, under the smiles of a gracious God, not only to provide for the daily wants of the children whom Providence committed to their care, but also to procure a *permanent dwelling* for all such as are likely to be the subjects of their charge for several years to come. Their building is of brick, fifty feet square, and capable of accommodating more than two hundred orphans.

In the prosecution of this arduous undertaking, the Board have had to contend with many difficulties, calling for the exercise of much faith, patience, and diligence. Their cares and perplexities in conducting the concerns of that establishment are not generally known and appreciated.

That respectable Board certainly require no eulogy from man. They have doubtless felt a much superior gratification in the conscientious discharge of a Christian duty. The inexpressible delight of having been instrumental in rescuing a large number of fatherless and motherless children from indigence, wretchedness, and vice; feeding and clothing them; and affording them the shelter of a comfortable roof erected by the hand of Christian benevolence; seeing them growing up in habits of order and industry; beholding their infant minds gradually stored with knowledge, calculated to fit them for usefulness in life; and, what is of far greater moment, to view them "trained up in the nurture and admonition of the Lord;" is indeed a vastly richer reward, than any human praise could confer.

Their benevolent zeal, however, and their unwearied exertions to promote this interesting charity, are not the less deserving of the respect, the gratitude, and the aid of every friend to humanity and religion.

The trustees have never refused admittance to one orphan proposed to them, who was a proper object of the charity of the institution. Yet, many a time have they spent the last dollar in their treasury, and been without any means, from the ordinary resources of the Society, of supplying its daily wants. Then, in the exercise of Christian faith, have they looked to "the Father of the fatherless in his holy habitation." He who even "hears the young ravens when they cry," and "in whom the fatherless findeth mercy," has beheld their necessities, and sent some welcome messenger of his covenant faithfulness to furnish the needful supply.

Although the Society has been so prospered, as to be enabled to pay for the house and ground they now possess, the establishment is still subject to continual and increased expenses, and they need the continued support of a beneficent public. In the plan of their establishment, they have declared "*their permanent fund to be in the charities of their fellow citizens.*"

This expression of confidence, is as honourable to this Christian community, as it is worthy of a charity which finds an advocate in every bosom where glows one spark of humanity. It will, we trust, never be forfeited, never disappointed.

Our readers will, no doubt, cordially unite in adopting the following language of the venerable "preacher of the Gospel to the poor in the city of New-York," in the close of his letter lately addressed to the ladies of this Society:

"May the God who directed the feet of Pharaoh's daughter to the river Nile, and inspired her breast with compassion to rescue the weeping Moses from destruction; may he direct the managers of the Orphan Asylum successfully to perform their respective duties, and so to engage the public beneficence in its favour, 'that from thence may proceed a succession of virtuous orphans, who shall prove honourable and useful members of Society."

We subjoin an extract from the report of the trustees, presented at the anniversary meeting of the Society in April last.

Report of The Orphan Asylum Society, for 1816.

"The Orphan Asylum Society," beg leave to present to the public, their annual report of the state of the affairs of that Institution; and to call their attention to its claims on their continued patronage and protection.

It is with peculiar pleasure they announce to their friends the receipt of $5000, liberally granted them by the Legislature, arising from the Board of Health Lottery. This sum has enabled them to cancel the mortgage on their property at Greenwich, and to make some necessary addition to it.

Though, a few years ago, the Managers of this Institution had not even "seven loaves" to set before a famishing multitude of orphans, 150 have eaten, and been sent away to the respective places assigned them, and 93 still remain to testify that "the goodness of God endureth yet daily" towards them. 22 children have been admitted since the last report; 33 placed in respectable families, with mechanics, &c.

The Board are now relieved from the burden of a debt that has occasioned them some anxiety; but it must be remembered, they have still to be anxious for the support of a vast number of helpless children, who, deprived of their natural protectors, look to them for the succour which they only can render, as the almoners of the public bounty.

With such a community, it is only necessary to plead the increased expenses of this interesting charity, (in consequence of the advanced price of every article of provision,) and its total reliance on the annual contributions of its patrons; and the Board are sanguine in the hopes of receiving such aid as shall enable them to further this good work.

The public will discover in the account, some failure on the part of subscribers. This is a circumstance much lamented by the Trustees; though they are assured it has arisen rather from inattention, than a disposition to omit a duty so important as that of meeting engagements of this nature. The amount of subscriptions will be found less than that of the year before, though many new subscribers have since been added.

Every year's experience of the utility of this Institution, serves as a new incentive to the Board, to proceed with renewed ardour, rejoicing in the approbation and support of a benevolent public, and the blessing of Him who is the "Father of the fatherless."

Treasurer's Account.

Dr. ORPHAN ASYLUM SOCIETY,

In Account Current with Sarah Startin, Treasurer.

		D. C.
To balance from last year, - - - - - - - - -		178 90
Expended from April, 1815, to April, 1816, viz.		
Making a vault, out-house, fence, &c. - - - -		[illegible] 00
Carpenters' and Masons' work, repairing, - - - - -		116 51
John I. Glover, for principal and interest on four lots of ground,		2,643 26
Sarah Startin, for principal and interest of her mortgage, -		2,175 00
Superintendents' salary for 1814, - - - - - - -		400 00
Tablet in memory of Mrs. M'Kenzie, - - - - - -		20 31
Support of the Asylum, viz.		
Clothing, bedding, shoes, &c. - - -	D. 785 00	
Firewood, - - - - - - -	212 88	
Stationary and printing, - - - - -	123 50	
Seal and press, - - - - - - -	63 00	
Painting and glazing, - - - - - -	70 56	
Provisions, groceries, and current expenses, -	2,025 65	
Collecting subscriptions, - - - - -	60 79	
Superintendents' salary for 1815, - -	450 00	
Gratuity to do. - - - - - -	50 00	
		4,431 38
		10,290 36
To balance per contra, - - - - - - - - - -		37 50

Cr.

By amount of subscriptions for 1815,	1,880	50
Amount of private donations,	1,098	73
Proportion of the Board of Health Lottery,	5,000	00
Annual grant of the Legislature,	500	00
Proportion of the School Fund,	345	91
Collection in Grace Church,	605	00
Collection in Christ Church,	143	64
Arbitration fees,	160	00
Mr. Whitlow's benefit,	200	00
Jury fees,	79	00
From the young ladies of Mrs. Brenton's school,	50	00
Do. do. Mrs. Byron's school,	54	50
From the second company of Governor's Guards,	101	58
From Capt. Varick's company of Artillery,	30	00
Inspectors of Election in the first ward,	4	00
Balance in favour of the Treasurer,	37	50
	10,290	36

Errors excepted. April, 1816.

Outstanding debts about	200	00

Audited by Mr. Richard Dunn, jun.

Mrs. M'Kenzie left the Orphan Asylum Society a legacy of 1400 dollars, which the Will ordered should be laid out in stock: it has been invested in six per cent. stock of the United States.

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FOR THE CHRISTIAN HERALD.

Thoughts respecting the ancient covenant people of God.

No. II.

In a late number, we glanced at the signs of the times, as indicating the speedy commencement of the universal reign of truth and righteousness. Allusion was had to the great exertions now making for evangelizing the heathen, contrasted with the remarkable insensibility which appears still to pervade the Christian world as to any *active exertions* to bring into the Gospel-fold "the dispersed of Israel." In the present and succeeding numbers, it is our design *to endeavour to awaken Gentile Christians to an immediate attempt in behalf of the outcasts of Israel.*

The overthrow of the city of Jerusalem, the destruction of the temple, and the dispersion of the children of Israel among all nations, affords a striking instance, not only of God's abhorrence of sin, but of his faithfulness and veracity. These terrible judgments were inflicted as the just reward of their iniquities. The word of Jehovah was pledged to accomplish the woes that he had denounced; and although he endured with much long-suffering their multiplied provocations, and delayed speedily to execute retributive justice upon them for their evil works, yet when the measure of their guilt was full, and the measure of his forbearance was exhausted, he poured upon them the fierceness of his indignation, and made it manifest to the world that he was a God of judgment.

Did the Lord threaten to inflict these calamities upon this nation, and has he done so? He has likewise promised that he would remember his covenant with Jacob, and Isaac, and Abraham: *and not a word shall fail of all the gracious things he hath spoken concerning them.*

For many ages the Jews have been scattered among all nations, whither the Lord hath carried them away captive. Christians, Mahometans, and Pagans, have each, in their turn, contributed largely to fill the cup of their misery and degradation: every where they have been loaded with the most degrading epithets: every where the finger of scorn and derision has been pointed at them; every where they have been "a by-word, and astonishment, and a proverb." Stripes, bonds, and imprisonment have not satisfied the rage of their unrelenting persecutors; but how many thousands and tens of thousands have, on the slightest pretexts, been massacred, to glut the vengeance of their enemies; persecuted in one city or country, they have fled to another, only to experience fresh calamities, and again to seek their safety by flight—but in defiance of the edicts of princes, and the effects of popular odium, in the face of the most sweeping and bloody persecutions the world has ever witnessed, this wonderful nation remain a distinct people: *a standing monument of the* VERACITY, *as well as the* VENGEANCE, *of the most High!* And is there in the catalogue of human woes, and of the dreadful curses denounced against rebellious Israel, *one* which has not been inflicted on them? Have they not already drank, to the very dregs, the cup of trembling? Why may we not then conclude that the time, yea, the set time to favour them, the day of their deliverance is at hand?

But is it urged, that great and peculiar obstacles present themselves to the conversion of the Jews. This is acknowledged; but there is much, very much to encourage the undertaking. There were great and peculiar obstacles to be encountered in the first attempts to introduce Christianity among the heathen; but these have all been surmounted, because it was the work of the Lord; and he always furnishes means adequate to the accomplishment of all his purposes. And here, let it be remarked, that in order to the conversion of the heathen, it was necessary to find faithful men, who counted not their lives dear unto themselves; who were willing to cross tempestuous seas, and to forego the enjoyment of worldly comfort, for the love they bore to the name of Jesus. A powerful obstacle also presented itself in acquiring the various languages of the heathen. These, and many other difficulties of equal magnitude arose: but the great work was commenced, and the effects already manifest, have put to silence the voice of opposition: the names of those who commenced the glorious work are registered in the hearts of the faithful, and will be had in everlasting remembrance!

But these obstacles do not present themselves in our attempts to bring about the conversion of the Jews. *They are among ourselves*, and we have daily an opportunity to converse with, and to enlighten, them. No ocean intervenes between them and Christians; no difficulties arise in relation to acquiring their language. Hence every Christian may, in a limited sense, be a missionary among them; of course, the necessary pecuniary contributions to effect the object will be comparatively inconsiderable.

Will it still be objected to the work proposed, that so deeply rooted are the prejudices of the Jews against the Gospel, that they cannot be overcome? We simply answer, *that the oath and promise of Jehovah is engaged to effect the work, and he will perform it.*

We feel assured that the hearts of thousands of our brethren, beat in unison with what has been said on this interesting subject; and that they are only waiting to see the standard erected; to behold a *rallying point;* to see the great work commenced, and an association formed for the purpose; and they will join the ranks, and rejoice to lend their aid in bringing about the wonderful designs of Providence in relation to this subject.

Let then a Society of faithful men be organized, to deliberate on this weighty concern, and to seek direction from on high; and having digested a plan of operations, let them enter immediately on the work; let a correspondence be opened with the Society lately established in England for the promotion of Christianity among the Jews: let a circular be prepared and addressed to different religious Societies, or to individuals who feel interested in the cause, in various parts of our own country. What may not be hoped from such combined exertions in such a cause! Who does not feel animated with the prospect! Who does not exult in the privilege of being foremost in the blessed undertaking! For the Lord God, who gathereth the outcasts of Israel, saith, "*the sons of strangers shall build up thy walls; for in my wrath I smote thee, but in my favour have I had mercy upon thee. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, the joy of many generations.*

ISAIAH,

APOCALYPTIC CHURCHES.

We have just received some late religious intelligence from one of our correspondents in England. We have room in this Number, only for the following interesting extract of a letter from the Rev. H. Lindsay, chaplain to the embassy of Constantinople, relative to the *present state of the* APOCALYPTIC CHURCHES; copied from the correspondence of the Bristish and Foreign Bible Society.

Constantinople, January 10, 1816.

WHEN I last wrote to you, I was on the point of setting out on a short excursion into Asia-Minor. Travelling hastily, as I was constrained to do, from the circumstances of my situation, the information I could procure was necessarily superficial and unsatisfactory. As, however, I distributed the few books of the Society, which I was able to carry with me, I think it necessary to give some account of the course I took. The regular intercourse of England with Smyrna, will enable you to procure as accurate intelligence of its present state as any I can pretend to offer.

From the conversations I had with the Greek Bishop and his Clergy, as well as various well-informed individuals, I am led to suppose, that, if the population of Smyrna be estimated at 140,000 inhabitants, there are from 15 to 20,000 Greeks, 6000 Armenians, 5000 Catholics, 140 Protestants, and 11,000 Jews.

After Smyrna, the first place I visited was Ephesus, or rather (as the site is not quite the same,) Aiasalick, which consists of about fifteen poor cottages. I found there but three Christians; two brothers who kept a small shop, and a gardener. They are all three Greeks, and their ignorance is lamentable indeed. In that place, which was blessed so long with an apostle's labours, and those of his zealous assistants, are Christians who have not so much as heard of that apostle, or seem only to recognize the name of Paul as one in the calender of their saints. One of them I found able to read a little, and left with him the New Testament in ancient and modern Greek, which he expressed a strong desire to read, and promised me he would not only study it himself, but lend it to his friends in the neighbouring villages. My next object was to see Laodicea In the road to this, is Guzel-hisar, a large town, with one Church, and about 700 Christians.

In conversing with the priests here, I found them so little acquainted with the Bible, or even the New Testament, in an entire form, that they had no distinct knowledge of the books it contained, beyond the four Gospels; but mentioned them indiscriminately, with various idle legends and lives of saints.

I have sent thither three copies of the modern Greek Testament since my return. About three miles from Laodicea is Denizli, which has been styled, but I am inclined to think erroneously, the ancient Colosse; it is a considerable town, with about 400 Christians, Greeks, and Armenians, each of whom has a Church. I regret, however, to say, that here also the most extravagant tales of miracles, and fabulous accounts of angels, saints, and relics, had so usurped the place of the Scriptures, as to render it very difficult to separate, in their minds, divine truths from human inventions. I felt, that here that unhappy time was come, when men should "turn away their ears from the truth, and be turned unto fables."

I had with me some copies of the Gospels in ancient Greek, which I distributed here, as in some other places through which I had passed. Eski-hisar, close to which are the remains of ancient Laodicea, contains about fifty poor inhabitants, in which number are but two Christians, who live together in a small mill. Unhappily, neither could read at all. The copy, therefore, of the New Testament which I intended for this Church, I left with that of Denizli, the offspring and poor remains of Laodicea and Colosse; the prayers of the Mosque are the only prayers which are heard near the ruins of Laodicea, on which the threat seems to have been fully executed, in its utter rejection as a Church.

I left it for Philadelphia, now Alah-shehr It was gratifying to find at last some surviving fruits of early zeal; and here, at least, whatever may be lost of the *spirit* of Christianity, there is still the *form* of a Christian Church: this has been kept from the hour of temptation, which came upon all the Christian world. There are here about 1000 Christians, chiefly Greeks, who, for the most part, speak only Turkish; there are twenty-five places of public worship, five of which are large, regular Churches; to these there is a resident bishop, with twenty inferior clergy. A copy of the modern Greek Testament was received by the bishop with great thankfulness. I quitted Alah-shehr, deeply disappointed at the statement I received there of the Church of Sardis. I trusted that, in its utmost trials, it would not have been suffered to perish utterly, and I heard with surprise, that not a vestige of it remained. With what satisfaction, then, did I find, on the plains of Sardis, a small Church establishment: the few Christians who dwell around modern Sart, were anxious to settle there, and erect a Church, as they were in the habit of meeting at each other's houses, for the exercise of religion; from this design, they were prohibited by Kar 'Osman Oglu, the Turkish governor of the district, and, in consequence, about five years ago, they built a Church upon the plain, within view of ancient Sardis, and there they maintain a priest. The place has gradually risen into a little village, now called Tatar-Keny; thither the few Christians of Sart, who amount to seven, and those in its immediate vicinity, resort for public worship, and form together a congregation of about forty. There appears then still a remnant, "a few names, even in Sardis," which have been preserved. I cannot repeat the expressions of gratitude with which they received a copy of the New Testament, in a language with which they were familiar. Several crowded about the priest, to hear it on the spot; and I left them thus engaged. Ek-hisar, the ancient Thyatira, is said to contain about 30,000 inhabitants, of whom 3000 are Christians, all Greeks, except about 200 Armenians. There is, however, but one Greek Church, and one Armenian. The superior of the Greek Church, to whom I presented the Romaic Testament, esteemed it so great a treasure, that he earnestly pressed me, if possible, to spare another, that one might be secured to the Church, and free from accidents, while the other went round among the people, for their private reading. I have therefore, since my return hither, sent him four copies.

The Church of Pergamos, in respect to numbers, may be said to flourish still in Bergamo. The town is less than Ak-hisar, but the number of Christians is about as great, the proportion of Armenians to Greeks nearly the same, and each nation also has one Church. The bishop of the district, who occasionally resides there, was at that time absent, and I experienced, with deep regret, that the resident clergy were totally incapable of estimating the gift I intended them; I therefore delivered the Testament to the lay vicar of the bishop, at his urgent request, he having assured me, that the bishop would highly prize so valuable an acquisition to the Church; he seemed much pleased that the benigthed state of his nation had excited the attention of strangers.

Thus, sir, I have left, at least, one copy of the unadulterated word of God, at each of the seven Asiatic Churches of the apocalypse, and I trust they are not utterly thrown away: but, whoever may plant, it is God only who can give the increase; and from his goodness, we may hope, they will, in due time, bring forth fruit, "some thirty, some sixty, and some a hundred fold!"

Believe me, sir,
Ever your's most truly,
HENRY LINDSAY.

Quarterly Meeting of the New-York Sunday School Union Society.

[Concluded from page 127.]

The business of the meeting was conducted in an animated and interesting manner. Reports were read from the committees of fourteen schools, giving an account of their establishment and of the circumstances which had marked their progress. These reports were handsomely drawn up, and exhibited many interesting details and encouraging facts. It appeared that the above schools were conducted by thirty-six superintendents, and one hundred and forty-four teachers, and that there had been admitted into them 1800 learners; of whom nearly 200 were adults, and between 400 and 500 people of colour. In general the scholars had been punctual in their attendance at school and at places of public worship, had been diligent in their studies, cleanly in their appearance, orderly and decorous in their conduct, and thankful for the exertions and kindness of their instructors. The reports furnished the most satisfactory evidence of the utility of Sunday Schools, of the salutary effects already produced by those connected with this association, and of the promptitude and zeal of the superintendents and teachers in the discharge of their duties.

From ten other schools, comprising, it is believed, 1000 learners, owing perhaps to their recent formation, no reports were made; they are however known to be in a prosperous state.

The following are extracts from the Reports received:—

The committee of a school comprising 156 scholars, say: "The progress of the learners, in many instances, has been such as was peculiarly gratifying to the teachers. As to the effects of the school on the children and their parents, in a moral or religious point of view, we have to observe, that in our first visits to those places where the poorer classes reside, we frequently found the parents, and sometimes even the children, in a state of intoxication, disputing with each other, and using the most profane language; but in our subsequent visits, we are happy to say, instead of witnessing such horrid scenes of destroying vice, we found an obvious alteration in the conversation and habits of some, who were teaching the children their lessons, and who appeared to take some interest in this good work. Some, indeed, have requested Bibles for the illumination of their own minds, and for the instruction of their children; which requests have been complied with."

The committee of another school say, "We find much encouragement in the general good conduct and progress of the scholars under our care, and the great desire manifested by them to receive instruction. The improvement in the manners and personal appearance of the school is worthy of notice, as well as their cheerfulness in attending public worship at the house of God, and good deportment while there."

Another committee state, "That the adults in their school are particularly attentive to their studies, and evince a very great desire to obtain information; but from their minds having been so long uncultivated, their progress, in general, is slow. The children have, in many instances, far surpassed our expectations: many of those in the higher classes have already committed to memory nearly the whole of "Brown's Catechism," besides a number of hymns; and, from present appearances, we have no doubt but the most beneficial consequences will result from their attendance at the school."

The committee of another school observe, "That they have witnessed, with much satisfaction, an anxiety for improvement in a number of the scholars, of whom many, when admitted, could not repeat the alphabet, who are now candidates for admission to the higher classes. Among the adult Africans, a disposition for receiving instruction, and an eagerness of application, have been particularly observable."

Another committee, after giving an account of the classes into which their school was divided, observe, "That among the children are several who have improved greatly in their studies, as well as in their manners, and who we hope may yet become men devoted to God, and useful in the world. We judge that many happy consequences will result to the parents from the attendance of the children at school; and that they are not insensible to the benefits which may be expected from the undertaking, is implied in the punctuality of the children, their cleanliness, and their disposition to persevere."

The following is from another report: "We have," say the committee, "the satisfaction to state, that our school is well furnished with able and skilful teachers, happily united in the 'labour of love,' and punctual in their attendance, conscientious in the discharge of their duties, and anxious for the moral and religious improvement of the several classes committed to their care. Their unwearied exertions in seconding the philanthropic views of the Society, have thus far been crowned with abundant success, and will, we trust, be the means of reclaiming many from the paths of ignorance and vice. From the organization of our school to this time, every Sabbath has demonstrated the success of our labours. We have had the pleasure of seeing the children of this school progressing rapidly in cleanliness, in decency of dress and behaviour, in habits of subordination, and in the improvement of their minds and morals. Through the benevolent exertions of Miss Borland, and her associates in the good work, many of the poorer children have been decently clad, and thereby enabled to attend school and church, without exciting feelings of disgust and commiseration.

"The parents of the children belonging to this school, have been frequently visited for the purpose of ascertaining their feelings with regard to the objects of the Institution. In most cases they have manifested a deep sense of gratitude for the attention bestowed on their children, and a willingness to co-operate with us in promoting the objects of the school.

"It is worthy of remark, that, among the number of coloured persons received into this school, not one had received any religious instruction. One youth, of 19 years of age, being asked who was the Saviour of sinners, was unable to give an answer: nor had he even heard of salvation through the Redeemer. He appeared sensible of his lost condition by nature, and manifested a deep concern for his eternal interests.

"We cannot, gentlemen, close our remarks, without recording a signal instance of enterprise and meritorious exertion in one of our pupils. Samuel W. Hutchinson, a lad only nine years old, has acquired the admiration of his instructors and school-fellows, by his success in persuading other boys to partake of the benefits of this Institution. Sunday afternoon, April 28th, he returned to school at the head of a company, consisting of nine white, and three coloured boys, whom he had recruited during the hour of intermission. Since that time his zeal has induced several others to become members of the school. For such conspicuous acts of good conduct, every mark of distinction within our power has been conferred on him, and we hope his merit may be rewarded by some token of your approbation."

Another report* contains the following: "The committee regrets to say, that, from circumstances beyond their control, they have not been able to make as full and complete a statement of their labours and success, as the magnitude of the subject requires.

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* This Report from the committee of one of the schools, was not received till after the Quarterly Meeting.

"The desire of being first among those who were devoting their time and talents to the improvement of the minds and the correction of the morals of the ignorant, the profligate, and the needy of our city, was powerful in calling many and able teachers to undertake in this great and good work.

"The spirit with which they enlisted could only be equalled by the object in which they engaged, and our first essays were crowned with abundant success.

"By a systematic division of all that part of the city included by Catharine-street, the Bowery road, and Rivington-street, we were enabled to visit every house, and to ascertain most of the objects of the Institution. These circumstances, combined with the interest we were enabled to excite in parents by special interviews during our visits, brought at our first meeting about three hundred children, mostly boys from ten to fifteen years of age, whose mental stupidity was only equalled by their depravity and disrespect for good behaviour.

"Such a number of children, it will readily be seen, required a room of no ordinary size for their accommodation; and though every exertion was made to procure a place where they might be taught to advantage, none could be obtained.

"Regretting, as we do, that our time and labour have been productive of so few of the objects of the Institution, the committee feel themselves called upon to declare, that in general the importance of the subject does not appear to be duly appreciated in this section of our city, though perhaps no part of it calls for greater exertions, or promises a richer or more abundant harvest. To this, however, there must be some exceptions. The very arduous and singular services of the Rev. Mr. Safford, merit our warmest gratitude, and have been productive of the most important consequences to our scholars.

"Trusting in the aid and guidance of Him who has thus roused the feelings of his people to the diffusion of his Holy Word, and the advancement of knowledge and virtue, we will go forward, not doubting but all obstacles will give way before us, and that our labours will be considered by your most respectable body as the best testimony of our zeal."

After the ordinary business of the meeting, the President again addressed the superintendents and teachers.

"Permit us now, gentlemen, to recommend the following matters to your attention:

"1. *To consider the importance of the employment in which you have freely and gratuitously engaged.*

"Under your care and guidance are placed the most neglected, the least informed, and in too many instances the most vicious part of our youthful poor. You have undertaken the laborious but benevolent task of not only teaching them the knowledge of letters, but of reclaiming them from bad habits, and of instructing them in all the relative duties of life.

"While you instil in their young minds the duty of contentment in the stations allotted to them by Providence, you will of course embrace the occasion to point out to them the self-degradation which attends idleness and vice; and the certain rewards which await industry and a virtuous life.

"You will endeavour to impress on their minds that peace and happiness go in the train of filial obedience and in respect to superiors.

"That honesty produces confidence—that good and upright behaviour and deportment to their equals, as well as their superiors, are the only sure methods of securing good will and respect to themselves: and finally, that a conduct correspondent with these principles only, can insure to them favour with God and man.

"2. *Let all your Instructions be grounded on Religion.*

"On this subject the Officers and Committee beg leave pointedly to recommend to you, gentlemen, both superintendents and teachers, as an interesting part of your duty, 'to ground the children in the first principles of the doctrines of Christ; and I beg leave further to declare, as their opinion, that catechisms, suitable to the capacities of children, and judiciously chosen according to the views of the different denominations, are among the best means of grounding them in these principles.'

"In vain will you, gentlemen, teach, and the children hear, unless religion forms the spring and source of all you say and inculcate.

"It is under the influence of the Holy Spirit you must expect to derive all your *pure* motives to action, all your *first* obligations to duty.

"In hearing your interesting youthful charge read the Holy Scriptures, you will find repeated opportunities, and will embrace all the suitable seasons, of instilling the word of life in their young and uninformed, but susceptible minds. And, '*a word spoken in season, how good it is!*' The leading truths of the Gospel, unfolded in simple, unadorned language, will leave the most durable impression.

"By gradually explaining to them, (as far as you can with ease and convenience,) what to them appears difficult; and by listening with readiness and attention to their crude but honest inquiries, you will steadily lead them to acquire a relish for and an earnest desire to be instructed in, that learning and wisdom, which, under the influence of the Holy Spirit, will make them '*wise unto salvation*.'

"To facilitate the attainment of religious knowledge by your young pupils, we beg leave to recommend to you a practice which has been found extensively useful wherever it has been adopted; to wit, that of asking questions, on subjects on which your pupils have from time to time been reading, and which are in recitation in their respective classes. Beginning with the most simple elements, and proceeding therein to the different and various gradations of intellect and improvement, you will in the end, without very great difficulty or much labour, impress upon their young minds the all-important doctrines of the Bible.

"In this manner the fall of man, and his recovery therefrom by our Lord Jesus Christ; the atonement and satisfaction which, as our Redeemer, our Lord, and Saviour, he made for the sins of men; the deep and indispensable obligations under which every human being is laid to devote himself to the service, and conform to the precepts, of our divine Lord and Master.

"With all the various facts and doctrines of the Holy Scriptures recorded for our example or instruction, the sweet accents of the Gospel of peace to encourage the *returning*, and the loud thunders of the law to deter the hardened sinner, all the commands to obedience, and threatenings to the rebellious, which abound throughout the Word of God, may be read before your pupils, and conveyed in terms adapted to the capacities of all, in language at once simple, but interesting to the juvenile mind. In this manner you, gentlemen, may convey the very vital streams of pure Christianity through an important part of the community, and thus you will have the honour, as well as the imperishable pleasure and satisfaction, of raising up healthful members for our commonwealth; and well instructed professors of the pure, and undefiled, and unsophisticated religion of our blessed Lord and Redeemer, who will hail you as happy instruments, in the hands of the Holy Spirit, in turning them from the paths of error and vice to those of never ending peace and bliss.

"This living stream never can, never will become stagnant or polluted. The religious principles which you thus instil in the heart of the son, will almost unavoidably produce the wished-for reflection in the parent. They will bring to his mind, with poignant regret and concern, the sacred parental obligations which he has wantonly or stupidly slighted, and the imperious duties which in his past life he has wholly neglected, or too carelessly performed; and will admonish him in language which parental feeling can rarely resist or forget, '*that the ways of* RELIGION *are ways of pleasantness, and that all her paths lead to peace.*'

" What will then be the result? Ought we not to hope and expect that to such a parent the way of the sinner will become unknown—the seat of the scornful forsaken—the counsel of the ungodly unheeded? In their stead, he will endeavour to redeem his mis-spent time; and when the love of God is shed abroad in the hearts, by the influence of the Holy Spirit, there will arise to him that joy which is unspeakable.

" 3. *Let all your instructions be conveyed in the accents of kindness and affection.*

" One of the prominent causes to which is to be ascribed the great success which has attended Sunday Schools, is the cultivation of this manner of teaching. It is a fact which children soon learn, that they are not placed under the charge of *hired* teachers. "

" The distinction between him who sacrifices those sacred pleasures of the sanctuary which every returning Sabbath presents, to devote his time and talents to the *gratuitous* instruction of the ignorant and friendless poor, and him who instructs for his *daily hire*, even with the most perfect integrity, is easily perceived and appreciated. The motives of the first *are not*, nay, *cannot* be suspected. They speak in intelligible language to the meanest capacity; and when, added to this, the children observe gentle reproof substituted for the hateful and discarded ferrule or rod; the angry voice giving place to the language of kindness and affection; the anxiety of the preceptor to produce a great and *brilliant scholar*, changed for an interesting solicitude to form a *good man*, you will find the pupils under your charge obey you with cheerfulness, because they love you, and cherish your favourable opinion; and they will discharge their respective duties with alacrity, because these will be to them the sources of the highest gratification.

4. " *Study well* (*as far as time and circumstances will permit,*) *the tempers and dispositions of the children.*

" The want of due attention to this particular, or the total neglect thereof, has often produced most unpleasant consequences. It has sometimes created incalculable trouble to the superintendent, and also proved the source of injustice to the pupil; we therefore beg leave to impress upon the minds of the gentlemen teachers, and earnestly to repeat the recommendation, that the knowledge of the particular temper of a Scholar be obtained as soon after joining the School as possible.

" By this means you will the more easily perceive how a bad habit is to be eradicated or removed, and a perverse temper *subdued.*

" The most suitable season for reproof, can in such a case be the better chosen and improved, and that moment will of course be selected, in which the greatest good is likely to be produced.

" Experience will, before this day, have convinced many of you, gentlemen, that during the paroxysm of obstinacy and heightened contumacy, little or no good effect will attend reproof, however guarded and affectionate in its terms.

" The mind is then wholly blind and the heart steeled against all advice and remonstrance. But when the pupil has become calm and returned to his duty, the very sense of shame which he endures will cause him, with flowing tears, to listen with attention to your expostulations and remarks, although they may be couched in severe, but just, terms of rebuke.

" 5. Permit us also to recommend to all of you, gentlemen, as well the superintendents as teachers, that you observe the greatest *punctuality* in your attendance at the precise time for opening your respective Schools. In this way, your respective duties being well arranged and properly understood, all will proceed with exactness, harmony, and mutual good will.

" From your good example the children will soon learn the necessity and virtue (a virtue of great importance,) of being in their seats at the appointed hour, ready to receive your highly valuable instructions, and to them, very interesting inquiries. This course will also produce great and good effect upon their general conduct. A sound principle, thus once well ingrafted in early years, cannot easily be rooted out or forgotten; and the necessity of punctuality which has been so early impressed at a "*Sunday School*," will thereafter be happily applied to the practical duties of manhood.

"6. We trust gentlemen, that from your fair standings and character in life, either as members in full communion, or regular attendance at some one of the many distinguished places of public worship in this favoured city, it is needless to present to your view, the propriety of a regular attendance at Church, at least once on every Sunday. This is so important a duty, and so congenial with your own practice, views, and feelings, as to require no observations from us. The subject is only mentioned, that the nature and obligations of public worship may not escape attention.

"It is a subject which you will have frequent occasion to mention to and *rivet* in the minds of those who from time to time may become the happy objects of your charge.

"Their conduct and behaviour while in a place of public worship, and the lessons of piety and sacred truth, which on every returning Sabbath they shall hear explained and inculcated from the sacred desk, will be a never failing theme of interesting inquiry, instruction, and advice. And in proportion to the general improvement of the scholar will be his delight in the house of God.

"And while, upon this part of the subject, it is made my duty, at the request of my brethren, the officers and committee, to impart their advice to you, gentlemen superintendents, to wit, "*That you promote the practice of singing; and if possible to use the same tunes in all the Schools; and that you, gentlemen, settle among yourselves what those tunes shall be.*"

"The officers and committee also recommend to the superintendents and teachers of the several Schools, to appoint from each respective Scool, a delegation of two members, and that the whole number of delegates meet at least once in every month, and compare with each other their respective modes of instruction, and thence form and bring forward such plans for general improvement as they may judge necessary.

"Uniformity in the system of teaching is highly desirable.

"A few further remarks will close the duties of this day; in the making of which it falls to my acceptable lot, in behalf of the officers and committee, to award to you, gentlemen, the well earned meed of praise; and in their name thus publicly to thank you for your having cheerfully and *gratuitously* engaged in the noble, very interesting and arduous calling of instructing the friendless and neglected poor of our city; and for having hitherto prosecuted it with a zeal, industry, and intelligence worthy of so good a cause; and which gives to us, your co-workers in the same glorious undertaking, the pleasing earnests of the most heart-cheering results.

"This meeting amply rewards our first exertions in forming the Union Society, and the continual increase of schools will soon crown our most ardent expectations.

"*Union creates strength.*" Let not our spirits flag or our hands hang down, while much, very much remains to be done. But let us unite our utmost exertions, and by the blessing of God, the dominion of vice and of ignorance in our city will be greatly checked.

"Happy employment is yours—not to pronounce the Shibboleth of a party, or to promote the influence of a sect, or any worldly object. But yours is the enviable and elevating task to train up young immortals for stations of usefulness while on earth, and under the influence of divine Grace, for seats of glory and eternal bliss in heaven.

"Proceed then, gentlemen, in the benevolent work, and may each of you, while here on earth, enjoy the pleasing reflection that you have done your duty; and hereafter, "may his favour which is life, and his loving kindness which is better than life," be your portion for ever. Peace and happiness be within your dwellings, and prosperity to our beloved common country."

The meeting was concluded with prayer by the Rev. Mr. Mortimer.

Published by order of ihe Board of Officers and Committee of the Society,

ELEAZAR LORD, *Secretary.*

From the Weekly Recorder, April 17.

Female Cent Society of Chillicothe.

A SOCIETY of this denomination has lately been organized in this town. A constitution has been adopted and subscribed by above twenty females, and there is reason to hope that the number will be considerably augmented. Agreeably to the constitution of the Society, the Society is to consist of females only, married or unmarried; and they are to be such as sustain a religious or moral character. Those who become members are required to pay one dollar in advance, and one cent a day through the year, to be discharged quarterly.

The funds are to be distributed in the following manner:--- One fourth is to be sent to the professors of the Theological Seminary at Princeton, and one fourth to the Theological Seminary at New-York, to be applied to such students of divinity as may need pecuniary aid. One fourth is to be given to such students in this State, as have been received as candidates for the ministry by some presbytery, and are preparing to attend either of the aforesaid Seminaries, for which they may require assistance. The remaining fourth is to be distributed in alms, for the relief of the indigent, and in procuring books for poor children who may attend the Sunday Schools in this place. To this general arrangement for disposing of the funds there are some exceptions, according to circumstances, which we need not particularize.

The education of poor and pious young men for the ministry of the Gospel, which is the principal object of this Association, is unquestionably a matter of vast importance; and we know not how any Christian can refuse his aid in contributing for this purpose, according as God has prospered him, provided he possess sufficient information of the deplorable situation of many parts of the United States, in regard to spiritual instruction.

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Extract of a letter from Norfolk, Va., dated May 11, 1816.

"THE people of Norfolk are crowding the Meeting Houses, and numbers seem to be much concerned for the salvation of their souls. Prayer meetings are held in private houses now, where a few months since, card parties, &c. were held."

◆

AN ELEGANT THOUGHT.

In a speech at the formation of a Methodist Missionary Society, in Sheffield, (England,) the Poet Montgomery, has the following beautiful sentiment.

In the Bible Society, (said he,) all names and distinctions of sects are blended till they are lost, like the prismatic colours in a ray of pure and perfect light. In the Missionary work, though divided, they are not discordant; but like the same colours displayed and harmonized in the rainbow, they form an arch of glory, ascending, on the one hand, from earth to heaven; and on the other, descending from heaven to earth, a bow of promise; a covenant of peace; a sign that the storm is passing away, and the Sun of Righteousness, with healing in his wings, breaking forth on all nations.

THE

CHRISTIAN HERALD.

VOL. I.] Saturday, June 1, 1816. [No. 10.

Extracts from the correspondence of the British and Foreign Bible Society, dated March 1, 1816.

From the Committee of the Bible Society at Lund, in Sweden.

Lund, Dec. 9, 1815.

IT is in the midst of a bloody contest for civil liberty that mankind have been roused to a sense of higher and spiritual concerns. The dazzling meteors of a false light are vanishing before the bright Star of Revelation, which, with heavenly force, breaks through the clouds.

The unremitting and successful zeal of the British and Foreign Bible Society, to spread the light of the Gospel to all the world, and in all known languages, has deservedly met with the admiration and blessings of all who have any feelings for heavenly truth. On joining our sentiments to these, we embrace this first opportunity of offering you our cordial greetings. But, my lord and gentlemen, you have another claim on us, and that is, our humble and sincere thanks for the liberal donation of 300*l.* which you have generously bestowed on us. Our Society has thus, by your goodness, commenced under the most promising auspices; and we have every reason to hope and trust, that our endeavours will be blessed and furthered by him, who alone can "give the increase." Fervent and unremitting are our prayers to him, that, with his holy word, he will vouchsafe to give his Grace and Spirit.

From the Rev. R. Pinkerton.

St. Petersburg, Dec. 11, *O. S* 1815.

THE emperor is now returned to his capital, to shed blessings, I trust spiritual as well as temporal, on the heads of his numerous subjects. Our noble President informed me, yesterday, that his majesty had already spoken with him about the Bible Society, had expressed great joy at its prosperity, begged the prince to promote its interest to the utmost of his power, and promised every assistance on his part. His majesty even added, that he spake from personal knowledge of the value and utility of the Holy Scriptures. Are you not ready to exclaim, Oh, Russia! thy deserts shall yet rejoice, and blossom as the rose! On thy Siberian wilds the Sun of Righteousness shall yet arise, and dispel the moral gloom which has so long hung over the minds of their numerous tribes: the glory of the Gospel day shall cause more exultations in their tents than the transitory blaze of the Aurora Borealis.

Yes, under the benign influence of Heaven, and the fostering sun of imperial aid and example, the Russian Bible Society shall surely prosper. The subject has received that consideration from the emperor's mind which its importance deserved, and has produced that conviction which stimulates to action. Its claims are founded on principles which Russians unanimously recognize; and hence it is, that the more attention it excites, the greater are its conquests in every quarter of the empire. At present, the Bible Society is the frequent subject of conversation in almost every circle in this great metropolis.

From Mr. Miller, Director of the Schools in the city of Irkutsk.

A priest in Moscow, having lost his all in 1812, through the French invasion, went to market, and purchased an old feather-bed for his family. On taking off the cover, to have it cleaned, he found a packet of bank notes among the feathers, amounting to 705 rubles. Notwithstanding his poverty, the honest man went, and made known this circumstance to government, which appointed to him the *third* part of this sum as his lawful property; but even this the good priest could not think of applying to the relief of his wants, but transmitted the whole sum, which was 235 rubles, to promote the object of the Russian Bible Society.

A surgeon, lately deceased, in the government of Tamboff, has left *six thousand rubles* to the Russian Bible Society.

These are examples, my dear friend, worthy of being known among the benevolent of Great Britain.

From the Right Rev. N. Hertzberg, Provost of the province of Hardanger, Ullensvang, near Bergen, in Norway.

July 10, 1815.

Lately I received your annals, viz. the Tenth Report, for 1814, and a summary account of the British and Foreign

Bible Society, of which I had never heard any thing but the name before; thus receiving, in a moment, what I could not have hoped for in a year. I read—read again; and, after reading it ten times over, it still delighted me. I lifted up my hoary head, and, from my inmost soul, fetched sighs of gratitude to the Paternal Ruler of the universe. So many thousands, said I, refuse genuflection to the Baal of our times; to indifference! so many thousands languish for the knowledge of the everlasting Gospel! O, what immense good are you doing, from Greenland and Labrador to the uttermost part of Siberia; from Lapland to Van Diemen's land; yea, throughout the whole earth! What tender solicitude to procure the Bible for the poor inhabitants of Iceland! Thus the divine oracle is fulfilled: "Their line is gone out through all the earth, and their words to the end of the world: in them hath he set a tabernacle for the sun." Psal. xix. 4.

From the Committee of the Swedish Bible Society.

Stockholm, July 30, 1815.

During the three months of its independent existence, the Swedish Bible Society has received many proofs of a general interest in its favour; possessing, as patron, the sovereign; as first member, his royal highness the crown prince; as honorary members, many of the highest officers of the state; and the number of its annual members amounting to 300 persons of all classes. Hence the Society has conceived the fondest expectations of the final success of its exertions. His royal highness the Crown Prince has graciously bestowed upon the Society a gift of 2,400 rix dollars, Banco; and the other members, encouraged by this high example, are not slow in contributing, every one his mite. By the donations already received, the Society is enabled to procure, without loss of time, a large edition of the whole Bible in Swedish; and necessary measures, to this effect, have been adopted. In the sister kingdom, Norway, a foundation is also laid for a Bible Society, whose establishment, the common benefactor, his royal highness the Crown Prince, has powerfully promoted, by a generous donation of 6,600 rix dollars, Banco. The enlightened clergy of Norway, and many of its reflecting inhabitants, have evinced the sincerest zeal for the advancement and accomplishment of this Institution. Thus every thing seems to announce the approach of that joyful day, when the word of the Lord shall be found in the smallest cottage of the North.

Extracts from an address of Prince Galitsin at the second anniversary of the Russian Bible Society.

Lovers and promoters of the Divine Word! When you were assembled, last year, in this place, to receive from the Committee, chosen by yourselves, their first Report concerning the undertaking founded on your Christian zeal, and supported by your bounty, you were saluted by the joyful tidings that, at last, also, *we* were become witnesses of the word of life. Doubtless, in the present meeting, the ardour of your zeal is ready to inquire, does, then, the word of God increase among us?

Though it be not given unto us, to observe how the word of God grows in the hearts of men, (this being known to him alone who giveth the increase to that which is planted and watered by man;) yet those dispositions towards the word, which are manifest before our eyes, bear witness of its internal growth. The number of zealous promoters of the dissemination of the word of God increases; and, where there is sincerity in the sowers, there never will be a want of the divine blessing upon the seed. The number of those who thirst to read and to hear the Divine Word, increases also. What can be more encouraging? The husbandman may sometimes be in want of rain, or sunshine, or even of seed itself; but, to the sowers of the word of God, of all things, surely, a prepared soil is most desirable, because their seed never fails, their spiritual sun never sets, and the heavenly showers are never withheld. On the present occasion, I cannot refrain from anticipating certain pleasing, and most promising, features contained in the Report to be laid before you, respecting the prosperity of the Russian Bible Society. Our pious emperor, though at a distance from Russia, labouring for the good of the nations, yet always present with all that is calculated to promote the welfare of his people, and of mankind, has, even in these circumstances, given us a new token of his regard to the work of the Bible Society; for he has granted the same privileges to promote its correspondence, that are enjoyed by the different departments of government themselves*. Our most sincere union with the British and Foreign Bible Society, also continues to be preserved, by which we are so essentially aided in our most difficult undertakings, and enabled the more easily to accomplish them. We can even say, that Providence has stretched out a gracious hand, and favoured

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* Not only the privilege of sending all letters, free from postage, but also of sending Bibles, by post, to any part of the empire, free from charge.

us in a peculiar manner; for, when alto
it put into our hands a manuscript of the
ment in the Persian language, long expected b
Societies, with the express purpose, as it wer
should send this new apostle, by the shortest way, to
to the nations of the East.

From the Rev. J. Paterson.

St. Petersburg, March 24, 1815.

Pastor Haygman, of Stockholm, has just published a most interesting pamphlet on the editions of the Swedish Scriptures, which have been published from the time of the reformation in Sweden. The result of his inquiries and calculations, is that, previously to the establishment of a Bible Society in Sweden, not one out of eighty among the poorer classes had a copy of the Scriptures. This is a most melancholy discovery. Not fewer than 400,000 families are destitute of the word of life in Sweden! Our work is scarcely begun!

From the same.

St. Petersburg, June 24, 1815.

We have had our second annual general meeting, and I can assure you, that it was a very interesting one. Mr. Pinkerton has already informed you of what is most material; but that which most attracted my attention, was, the motley company, from many different nations, and some of them in their national costumes. I was particularly pleased with a company of Greeks from the ancient Macedonia, Prince Ypsilanti, and his suite. O, how much I wished to send the Word of Life to a people, who were the first in Europe, who said to the great apostle of the Gentiles, *come over and help us:* and, through whom, the Gospel of the grace of God entered our quarter of the globe! They are all fine, lively looking men, and seemed worthy to be the descendants of the Church of Philippi. Our committee and Society felt as I did, and the prince was chosen as one of our Vice-Presidents, that he might help us in our endeavours to assist his countrymen. He, and all his suite, with an eagerness and liberality which reminded me of the beautiful description, (Phil. iv. 10—18.) put down their names as subscribers to our Society. Paul's promise, in regard to them, (verse 19,) will, I hope, soon be fulfilled in all its extent. They are in *need* of the Word of Life; and, by the help of God, they shall soon have it. Although, including the Tartar, (which we have now resolved to print at the Scottish Missionary press, in the South of Russia,) and the Greek, (for which we expect soon to receive stereotype plates from London,) the Russian Bible Society is printing, at present, in fifteen different languages; this will not stop our ear to the call from the South, especially from Moldavia and Wallachia.

The removal of a part of the Scottish mission to Astrachan, with their printing-press, is an important step for our Society. This place is the Calcutta of Russia, and we mean to make it the Serampore of the South. We are arranging matters with government for the establishment of their printing-office there, and you will soon hear of the Waters of Life flowing out from this city, to water all the surrounding regions, and render them fruitful as the garden of the Lord. Another division of this mission is on its way for Arensburg, in the island of Oesel, a place of equal importance for us, and which opens to us a most extensive field. Excuse me introducing the subject of missions; for, without them, the Bible Society, in these quarters, can do almost nothing.

[THE following extract of a letter from the very Rev. ANTISTES HESS, Senior of the Zurich Clergy, a prelate equally distinguished for his learning and piety, breathes a spirit of Catholicism, as worthy of the age of Bible Societies, as it is becoming the head of a Christian community which was the first in that part of the world to receive and cherish the light of the glorious reformation.]

Zurich, October 13, 1815.

Now that the task is devolved upon me, in the name of my fellow-labourers, and in my own, to give you thanks; I cannot refrain from pouring out my heart unto you, and confess, that nothing gives us greater delight than this new bond of Christian friendship, by which all the true worshippers of Christ upon the face of the whole earth become more and more united through the beneficial influence of your Society. It was always our desire, that, between those who, by the diversity of confessions, symbols, and rites, are separated from one another, a ligament might exist, by means of which, notwithstanding the manifold differences in forms, the friends of truth might coalesce among themselves, and be cemented together into one body. But so many, and such great difficulties appeared to arise, that success would almost have been despaired of, had not the kind providence of God himself given us the opportunity to obtain the great end by that very association of your's, whose call instantaneously caused many to join amicable hands, who, if not by discord, yet by very different opinions, seemed to be excluded from all communion and co-operation in the sacred cause.

Report of the Directors of the New-York Missionary Society, presented at their Annual meeting, held on Tuesday, April 2, 1816.

We have assembled again, Christian Brethren, to present to you an account of the transactions of this Society, since the last Annual Report: and when we consider the derangement into which, for some years past, our Missions had been thrown, and find that they are again reduced to considerable order, we have reason to believe that Divine Providence smiles upon our efforts, and that the cause in which we are engaged he will prosper as his own.

By a letter received from Mr. Hyde, our teacher among the Senecas, dated July 18th, 1815, the Board has been informed he was enabled to re-commence the instruction of the Indian youth, for the first time since the late war, on the 30th of June; that the time employed in teaching was from 8 in the morning to 5 in the afternoon, with a short intermission at noon; that the school is attended by 35 males and 4 females; and that he had not found it practicable, at that time, to institute a religious society, or prayer meeting. Lately, however, the Board has learned that he has established two meetings for prayer, one on Saturday, and another on Sabbath evening.

Information has been lately received from Nicholas Cusick, expressing the desire of those Indians among whom he resides, to have another Missionary sent out among them; and the Board intend, as soon as they can procure a suitable Missionary, to send him to the Tuscarora village. In consideration of the exertions made by Cusick to uphold the interest of true religion among his people, the Board has resolved to continue his salary at the rate of 200 dollars annually.

A Committee has been authorized to let the farm at the Tuscarora village, belonging to this Society, at a reasonable rate, with an understanding that no more of the wood shall be used than is necessary for the purposes of the farm.

The Rev. Nathan Dickerson, of Long-Island, at the request of the Committee of Missions, has visited this City; and, in an interview with them, has communicated the following information respecting our Missionary ground on Long-Island:—

At *Montauk*, there are between 20 and 30 Indians; 3 or 4 of whom are professors of religion.

At *Cold Spring*, there are upwards of 100 Indians; of whom about 20 are professors.

At the *Forks*, there are between 90 and 100 Indians; of whom 5 or 6 are professors.

At *Cold Spring*, there is an Indian meeting-house, considerably out of repair; and at *Puspattock*, one just completed, and ready for divine service.

At *Cold Spring*, there are between 300 and 400 white inhabitants, most of whom are very solicitous to hear a preached Gospel, and some of whom are hopefully pious. During the last 3 years, Mr. Dickerson has preached one fourth of his time at this place; and the people, both Indians and whites, are desirous that he should continue his labours amongst them.

At *Puspattock*, there are about 150 *white* inhabitants, and at the *Forks* about 200.

In consequence of this information, and being satisfied, from the report of the Committee of Missions, who have examined Mr. Dickerson on experimental religion, and the leading doctrines of Christianity, that he is qualified to be a useful teacher, both to the Indians and the white people, at our Missionary stations on the Island, the Board have employed him to preach at *Cold Spring*, *Puspattock*, and *the Forks*, for one year, at a salary of 300 dollars.

The Board have directed the Committee of Missions, whenever there shall appear to be such an increase to the funds of this Society as will justify the measure, in consistency with our present engagements with the Indians, to inquire for a suitable person to proceed on a Missionary tour through the Northern and Western frontiers of this State.

The Board has also under consideration the subject of translating the Scriptures into the Indian languages, and report the following information: They have found a person capable of translating the Scriptures into the language of the Delaware tribe, which has been more extensively spread than any other in North America. They have in view another gentleman, qualified for translating the Bible into the Oneida language, which is the language of communication among the five nations. In order to make the Scriptures intelligible to most of the tribes, they deem it necessary to have a translation into the Muscohge language, and perhaps into one or two more.

Mr. Crane, still under the care of this Society, has been industrious in the prosecution of those branches of education necessary to qualify him as a Missionary. The Committee appointed to superintend his education, has been discharged; and he has been committed to the particular care and direction of the Rev. Mr. Mathews, who gives a very pleasing account of Mr. Crane's ability and application to study: and at the request of Mr. Mathews, a committee has been appointed to examine into his progress, and report to this Board. His account for board and necessary articles has been paid.

The Board acknowledges, with gratitude, a donation from the Assistant New-York Missionary Society, amounting to 466 dols. 75 cts. and deem it their duty to inform the Society, that no further contributions are to be expected from the Assistant Missionary Society, as they have undertaken the exclusive management of their own funds.

A Committee has been appointed to procure new members to this Society, and solicit, donations from such persons as may decline becoming members; who have reported that, so far as they have proceeded, they have met with considerable success.

An account of the receipts and expenditures of the Society, for the last year, accompanies this report.

Presuming that any information from the London Missionary Society will not be uninteresting, the Board submits the following extract from a letter lately received from their Secretary.

"Embarked with them in the same noble cause, whether for the instruction of our unenlightened neighbours, or the heathen in the distant regions of the globe, they feel as brethren and fellow-labourers, and sympathise with your society under the painful reflection that your efforts have not lately been crowned with the desired success.

"The return of peace in your borders will, we trust, produce facilities for the labours of your Missionaries, and induce the poor ignorant Indians to listen to their instructions; while that happy revival of evangelical religion in various parts of your country, the tidings of which have gladdened our hearts, will, we hope, excite the zeal of well qualified men to offer their Missionary services, and open wide the purses of multitudes, amply to afford pecuniary support.

"The power of divine grace manifested in the hearts of so many theological students in your seminaries, augurs well for the American churches. It may devoutly be expected, as well as desired, that some of them will feel constrained to undertake the honourable, though laborious, task of evangelizing the multitudes on your own borders who are destitute of the means of religion, and that others will devote themselves to foreign missions among the heathen. It has afforded unspeakable joy to our society that several young men of piety and talents, who entered the British seminaries with a design to settle in their own country, have nobly come forward, and volunteered their services to go 'far hence to the Gentiles.'

"Our recent publications, which will accompany this letter, will give you full information respecting the state of our various Missions.

"The translation of the New Testament into the Chinese language by our

Missionary, Mr. Morrison, is a work in which we are sure you will rejoice with us. We sincerely bless God for its accomplishment, and hope, notwithstanding the jealousy of the Chinese government, that by various channels the Word of God will be diffused widely among the millions of China and Asiatic isles. The work of God is making a slow, but we trust a sure, progress in different parts of India; the Scriptures are translating by some of our Missionaries into the Telinga and Cannard languages, and many of the poor superstitious natives of Hindostan begin to be ashamed of their idols.

"But the most remarkable success which has attended the labours of our missionaries, has been afforded in the South of Africa. We have about twelve different stations there, and in several of them the word of the Lord has indeed been glorified: several hundreds, we have reason to believe, were savingly converted to God. During the last year two hundred and fifty communicants sat down at the Table of the Lord, at Bethelsdorp only. To regions but lately discovered, several Missionaries are now on their way; and we trust that in the vast deserts of Africa living waters shall abundantly flow.

"Many pious young men come forward and offer their services, wishing to receive a suitable education at our Missionary Seminary, where we have already twenty promising students. And to enable us to sustain the great expenses attending these exertions, we bless God who has the hearts of all men in his hands, that most liberal contributions are made. It affords us additional satisfaction to know that many of those British Churches and ministers who are most zealously attached to the Missionary cause, enjoy much of the pleasure and power of religion among themselves; thus is the liberal soul made fat, and he who watereth is watered himself."

In a Postscript to the same letter, the Secretary adds, "I am authorized to say, that if the New-York Missionary Society are disposed to send two Missionaries to the Indians on your borders, and can find two persons qualified for that purpose, the Missionary Society here will cheerfully contribute £100 towards that good work."

When, Christian Brethren, we thus behold others in distant countries, so deeply concerned, so zealous in their endeavours to spread the glory and salvation of God among the Gentiles, let us be stimulated to further and more vigorous exertions, and enlist our souls to engage most earnestly in the cause. Difficulties should not deter us in attempting to convert the "habitations of cruelty" into the sanctuaries of the living God. The Lord is on our side; and while he has promised, "My word shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," let us seek to have the testimony of a good conscience, that we do not neglect our duty in endeavouring to spread the light of the Gospel among the benighted Pagans on our borders. Thus may we hope that the blessing of the great Head of the Church will crown our humble efforts to promote his glory; and that we shall yet be instrumental in saving many, who are now in the region and shadow of death.

By order of the Board, J. X. CLARKE, *Secretary.*

Officers and other Directors for the ensuing year,

Rev. Dr. *John B. Romeyn*, President; Rev Dr. *John M. Mason;* Rev. Dr. *Philip Milledoler;* Rev. *Stephen N. Rowan;* Rev. *Gardiner Spring*, Vice-Presidents; Rev. *Robert B. E. M'Leod*, Secretary; Mr. *Divie Bethune*, Treasurer; Mr. *G. B. Vroom*, Clerk.

Other Directors. Rev. *James M. Mathews;* Rev. *Selah S. Woodhull;* Rev. *Alexander M'Clelland;* Rev. *Henry Blatchford;* Rev. *John X. Clarke;* Rev. *Christian Bork*, Dr. *Peter Wilson*, Messrs. *Jesse Baldwin, Zechariah Lewis, Lebbeus Loomis, Horace. W. Bulkley, William Whitlock, Isaac Heyer, John P. Mumford, Anthony Post, John E. Caldwell, James Bleecker, John Nitchie, Matthias Bruen, Richard Duryee, Henry Rankin, Levi Coit.*

Philadelphia Bible Society.

On Wednesday 1st of May, 1816, the **Philadelphia Bible Society** held their eighth anniversary in the Second Presbyterian Church. The meeting was opened with prayer by the Rev. President, Bishop **White**, who then read the following interesting

REPORT.

The managers of the Bible Society of Philadelphia, have great satisfaction in once more meeting their fellow members, to communicate their continued progress in the interesting work committed to their charge.

Their gratification on this occasion is enhanced by the pleasing reflection, that whilst they are happily exempted from the necessity of noticing any incident of a discouraging aspect in the occurrences of the past year, they have it in their power, through the blessing of divine Providence on their endeavours, to exhibit many facts calculated to animate the hearts, and increase the exertions, of all who love the inestimable volume of revelation, and desire to promote the glory of God, and advance the kingdom of the Redeemer.

Since the last Report, there have been printed from the stereotype press of this Society, nine editions of the Bible, amounting to 17,000 copies, and an edition of 2,500 New Testaments, which, added to the number heretofore reported, constitute an aggregate of 55,625 Bibles and Testaments, issued from this press since the commencement of its operations in the fall of the year 1813. The gratuitous distribution of Bibles and Testaments during the past year has been as follows: Bibles, 1592; New Testaments, 4042.

In addition to the above, there have been distributed by individual managers 116 English Bibles, 45 English New Testaments, 7 German Bibles, and 49 German New Testaments, making the aggregate sum of Bibles and Testaments gratuitously distributed, 1715 of the former, and 4136 of the latter.

Orders of sister Societies for supplies at prime cost, have been executed as they occurred, to the full extent required. A compliance with these demands, connected with the gratuitous distribution, has nearly engrossed the whole number of Bibles and Testaments published during the past year, as well as a considerable stock of the latter that remained on hand of former editions.

The difficulty of procuring, and the high price of paper, interposed some temporary hinderances to the operations of the press; otherwise the issue of Bibles would have been greater than above stated. The latter circumstance has rendered necessary a small rise in the price of those disposed of by sale to other institutions. If the pecuniary resources of the Society should be enlarged, agreeably to expectation, by the plans recently put into operation, and to be hereafter noticed, our present stereotype press, with the one expected from England, will, it is hoped, prevent any difficulty in promptly supplying the daily increasing demands of Societies and individuals.

The managers are persuaded that the Society will derive satisfaction from the foregoing statement, not only on account of a sanction which so extensive a distribution of the sacred volume affords to the early impressions of its members in regard to the necessity of Bible Institutions, but in the consolatory reflection that its endeavours, from a very small beginning, have already emerged into such extensive usefulness, and that the hope may be justly entertained of the success, under the smiles of Heaven, of their future efforts on a more enlarged scale.

Amongst the many predicted advantages of these associations, the excitement amongst the poorer classes of society, of an anxiety for such a portion of human learning as would enable them to read the sacred Scriptures, was one of no small importance. This effect was soon visible in the country in which Bible Societies had their origin, and the same benevolent agents that reached to the poor the sacred directory of faith and practice, were at the same time liberally engaged in enabling them to learn its value, and possess its benefits. We have seen the same spirit of beneficence the attendant of our operations. *To an unprecedented extent, during the past year, individuals of both sexes, of every age, have carried the zeal for enabling the poor to participate in the pleasures and profit of biblical instruction.* In every variety of form, and *especially by assembling the children of the poor on the Lord's day, in our houses of worship in the intervals of public service, this amiable charity has been successfully prosecuted.* NOT LESS THAN FIVE THOUSAND LITTLE CHILDREN *have been by this means taken from our streets, conducted to the house of God, and, beside being taught to read the Scriptures, are made partakers of all the benefits of the stated worship of the sanctuary. Schemes of adult education are likewise in a course of successful operation.* No more agreeable duty has recently devolved upon the managers than that of supplying these associations with the requisite number of Bibles and Testaments; and they feel assured that no part of their transactions will be received with greater approbation by the Institution whose concerns have been committed to their charge.

The managers mentioned in their Report of last year, their having printed an edition of 6,000 French New Testaments, to be sent principally to Louisiana and the adjacent territories, and their having confided, for distribution, the larger portion of them to the Rev. Samuel J. Mills, and the Rev. Daniel Smith, missionaries to that region from a religious Society in New-England. Those gentlemen have executed the trust confided to them with great attention and fidelity. On their return from New Orleans in May last, the managers had the satisfaction of being favoured with their personal attendance at one of their meetings, and with a full oral communication of the manner in which they had disposed of the books transmitted to them. After returning them the proper acknowledgments, the managers requested them to prepare a summary in writing. This was immediately done, and extracts from the same will be presented in an appendix to this Report.

In addition to the evidence afforded by the communication of these gentlemen, of the utility and acceptableness of the measures taken in regard to the supply of the French New Testament, it discovered a new necessity of a very urgent and interesting kind, that of New Testaments in the Spanish languages, a language exclusively understood by a large portion of the population of Louisiana. A committee was immediately appointed to consider and report in what manner this call upon their Christian sympathy could be adequately met. The only practicable expedient they could devise, was adopted; which was the transmission of an order to England for three hundred copies of the Spanish New Testament, published by the British and Foreign Bible Society, to be forwarded directly to New Orleans. In addition to this supply, this Institution, as the managers have been informed by them, have, with their accustomed promptitude and liberality, transmitted as a donation from themselves one thousand Spanish New Testaments, five hundred French New Testaments, and one hundred Bibles, the distribution of which has been commenced under the most favourable circumstances.

While the managers have great pleasure in congratulating the Society on the rapid disappearance, in the section of the country now referred to, of a spirit hostile to the circulation of the Scriptures amongst the French and Spanish population, and on this providential encouragement of the better disposition that has succeeded, they regret the necessity of stating, that *in the course of the past year they were informed that not a single Bible in the English language was to be purchased in the city of New Orleans.* To supply this exigency, such a shipment as the number of copies on hand admitted was immediately made, together with some French New Testaments that remained on hand, to be in part disposed of by sale, and the residue gratuitously distributed. In addition to these measures, the Louisiana Society, with a beneficent regard to the necessity of every class amongst them, have authorized the managers to retain in their hands a pecuniary donation of one hundred pounds sterling, remitted by the British and Foreign Bible Society in payment for four hundred French New Testaments, and the balance in English Bibles.

The managers have great pleasure in recording the liberality of their sister Societies of the state of New Hampshire, and of Fairfield, in Connecticut, in their donations to this Society, the first, of four hundred dollars, to be invested in Bibles, and distributed in the south-western parts of the United States; and the last, of three hundred dollars, to be invested in like manner, and distributed amongst the most destitute parts of the State of Ohio, and the territories of the Illinois, Missouri, and Indiana. The managers have endeavoured to execute the trust confided to them agreeably to the intention of the donors.

Having been informed that the settlement of Highlanders in the vicinity of Fayetteville, North Carolina, was still much in want of the sacred Scriptures in the language most familiar to them, the managers, in the course of the past year, transmitted to England an order for two hundred Gælic Bibles for distribution amongst them. The British and Foreign Bible Society, on being apprized of the necessities of their Scotch brethren, prevented the execution of this order, by a grant of the above number of Bibles, which have been received and forwarded; and the managers have recently been informed of a further grant of two hundred Gælic New Testaments, for a like destination, which are daily expected from London.

In connexion with this incident, it is proper to mention that, having been prevented by unavoidable circumstances arising out of the late convulsions in Europe, from importing German Bibles immediately from Germany, and their supply being exhausted, the managers directed three hundred copies to be sent from London. A knowledge of this circumstance by the British and Foreign Bible Society, induced them to add to the grant of the above-mentioned Gælic Bibles, three hundred German Bibles, and two hundred German New Testaments, which rendered the execution of their order unnecessary.

Neither has the liberality of the London Society towards this Institution, during the past year, been confined to the donation of books. The managers have received from them, besides these, a pecuniary grant of two hundred pounds sterling, and have made in behalf of the Society, the proper acknowledgments for these generous benefactions.

In the Report of last year, the managers intimated their intention to procure a new set of stereotype plates for the New Testament, with types of a larger size than those now used, as soon as funds could be obtained for that purpose. The anticipations of pecuniary aid towards this object, have been more than realized. Soon after the last annual meeting, the Female Bible Society of this city made the very liberal donation of 1000 dollars towards this object; and it is believed that a knowledge of its being in contemplation, produced the pecuniary grant from the Society in London, already noticed. The Auxiliary Bible Society of this city also made good their proposed grant of three hundred and fifty dollars. From the Female Bible Society at Carlisle, a donation of one hundred and twenty-seven dollars was likewise received, and sufficient encouragement from other quarters, not only to carry into effect the original design, but to extend it to a complete set of plates, of a large type, for the Scriptures, both of the Old and New Testaments. This extension of the order will of course occasion some delay in the receipt of the plates. They are, however, expected this season. The managers have been apprized that the stereotype plates ordered by the Baltimore Bible Society, have arrived, and that the New York Bible Society, and the Auxiliary Bible Society there, have combined their efforts to procure a set of stereotype plates, of a letter to constitute a large duodecimo.

From the two presses of our Society, therefore, and those of our two sister Institutions, they will soon issue Bibles in four varieties of type; so that by means of mutual exchanges with each other, and direct supplies to the other Societies throughout the United States, the wants of individuals may be met in a way accommodated to the wishes and convenience of every class of readers.

It was the intimation of these benefits in a letter from the assistant Secretary of the Society in London, that led the managers to extend their order beyond the first intention.

The Society at Baltimore have cordially acceded to a suggestion made by the managers for such an exchange; and, no doubt, a similar reciprocity will take place with the New-York Society; so that the advantages anticipated by their respectable correspondent will shortly be realized.

The managers, having experienced the favourable opinion of Congress towards the cause in which this Society is engaged, by their unhesitating remission of the duties on the plates formerly imported, were encouraged, during the late session, to present a memorial, praying for a general exemption from duty of stereotype plates of the Bible, and of Bibles and Testaments in foreign languages, imported for gratuitous distribution by Bible Institutions. In the house of representatives, a bill was passed in conformity to their wishes, which has been concurred in by the Senate.

It is grateful to the managers to record this new evidence of the respect felt by the general government for the volume of revelation, and of their disposition to facilitate the circulation of these invaluable precepts of morality, which, associated with the evangelical doctrines of the Bible, are alike calculated to subserve the purposes of virtue and social order in the communities of this world, as to prepare their recipients for the more abiding interests of the world to come.

The managers have great pleasure in stating to the Society, that they have been informed, since their last report, of an accession of forty-six Bible Societies to the number then existing, making in the aggregate one hundred and twenty-two: a list of which will be subjoined in the appendix to this Report. And it is still more encouraging to add, that a variety of circumstances which it is impracticable to detail in a communication like the present, give good ground for believing, that very important effects, both of a religious and moral aspect, have been the result of past exertions. It has therefore been the special care of the managers to increase the funds of the Society, and enlist the active agency of a greater number of individuals in its concerns.

In reference to these objects, the measures put into operation previous to the last Report, have been still kept in view, and from one of them, collections, after appropriate sermons, in Churches, an amount considerably greater than in any former year, has been received, as will appear from the Treasurer's account. In the course of the last fall, arrangements were made for increasing the number of members, by distributing subscription books amongst active and influential members of the Society, and the effort has been to some extent successful. It was also agreed to place boxes in houses of public worship, in a form and position most acceptable to their proprietors, where permission for that purpose could be obtained. This has been cheerfully complied with in a number of instances, and the boxes furnished. In a few it has been declined, and from some congregations no answer to the request of the managers has been received. Circular letters were transmitted, so far as they could be ascertained, to the ministers of the Gospel of every religious denomination throughout the state, soliciting their active endeavours in augmenting the number of Bible Societies, their preaching annual or occasional sermons, followed by collections, or pursuing such other means as in their estimation might be calculated to promote the interests of Bible Institutions.

To these measures the managers have been induced to add others, which they rejoice to say have been blessed to an extent beyond their most sanguine expectations, and promise results of the most beneficial nature.

It appeared to the managers, that whilst a commendable zeal had been displayed in sending the Bible for distribution into distant parts, in encouraging the formation of new Societies, and in other particulars of a more general nature, sufficient exertion had not been employed in relation to the large number of poor unsupplied with the sacred Scriptures, within our own city and the adjacent districts. To ascertain the wants of the indigent, and to adopt the best means for supplying them, whilst in its immediate consequences a humane and profitable service, it was believed would lead into ulterior measures having a like design throughout our country generally. Of the various methods that suggested themselves, none appeared more eligible to the managers than that pursued in England, under the auspices of the British and Foreign Bible Society, namely, the establishment of subordinate local Societies, under the name of Bible Associations. These would embrace persons of all the different classes in Society, whilst a leading principle should be to accommodate them in amount of contribution, and frequency of payment, to the circumstances of the most humble. The number of persons engaged in these associations being large, and the sphere of their operations limited in its extent, they could readily explore their several districts, and discover almost every suitable depository for a Bible. Receiving small stated contributions from the poor themselves, they would be calculated to enlist, very generally, the affections and activity of the pious and well-disposed, and even obtain from persons, of a different character, a portion of those earnings too often wasted in the most pernicious gratifications. However insignificant and trifling these contributions of the poorer classes might at first appear, experience in Europe had shown, that without lessening the means of individual subsistence, they constituted, in mass, a very considerable addition to the sum of charity, whilst the agency of the contributors in the active duties of the association, proved of very extensive utility in furthering the great design. (*To be continued.*)

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The Second Report of the Managers of the Norfolk Bible Society, submitted at the Annual Meeting, held on the twelfth of March, 1816.

IN submitting our Annual Report to the members of the Society, we cannot but regret that we have nothing of very peculiar importance to communicate. We must honestly confess, indeed, that the hopes which we had indulged from the return of peace, have not been very splendidly fulfilled. It is even doubtful whether that event has not thus far been injurious to our cause, by seducing the attention of the public, and perhaps our own, from the silent and peaceful duties in which we are engaged. Notwithstanding many difficulties and discouragements, however, we have still reason to be grateful that the work confided to our management has not been entirely neglected. We would even venture to flatter ourselves, that the good which our institution has already done, however unequal to our design or our wishes, has opened new resources for its support in the affection of its members, and the approbation of the public.

Our receipts for the past year, are	$ 295 63
Our expenditures for the same period,	244 25
The balance in the treasury, is	125 75

The number of Bibles distributed, is	65
That of Testaments -	125
Bibles on hand - -	128
Testaments - -	89

The books have been distributed, as formerly, by ourselves, or by friendly agents at a distance, whenever a call has been made, or an opening presented. It may be proper to mention, that with a view to encourage the circulation of the Scriptures, we have thought proper to establish a depository for the society, where we design to keep an assortment of them, of various sizes, to be sold at cost prices. In this manner, we hope that some, at least, who are not so indigent as to be objects of charity, will be induced to furnish themselves more readily with the word of life.

In adverting now, for a moment, to the general state of the cause in which we are engaged, we are happy to observe, that the great work is still carried on with unabated vigour. The parent institution, the British and Foreign Bible Society, still pursues its splendid labours with undiminished energy and zeal, dispensing its beneficence to all quarters of the world. In our own country too, new societies are constantly forming, while the old are generally enlarging the sphere of their exertions. The whole number of them in the United States is stated to be one hundred and ten. And here we are particularly happy to inform you, that a proposition has lately been submitted to them, from the Bible Society of New-Jersey, for a convention of delegates to meet at New-York, on the eighth of May next, for the purpose of adopting some system of union and concert in the common cause. The proposition has received the warmest approbation of our board, and we trust will lead to the best effects.

In the mean time, the exertions of these societies, and the many kindred associations excited and fostered by the same spirit, are already exercising a sensible and most happy influence upon the moral interests of our country and mankind. Already *many are going to and fro, and knowledge is increased.* Already the eye of Faith can discern the first streaks of that morning when the *Sun of Righteousness* shall arise, to warm and enlighten the world with his glory.

In contemplating this progress, and certain consummation of our toils, we cannot but feel ourselves called upon to renew our diligence in the great duty and business of our society. In our part of the world, indeed, we fear that the subject has never yet received that degree of attention which is certainly due to its merit and importance. And yet in no state perhaps, is the charity we provide more loudly demanded by the wants of the people. In no state, at least, are the preachers of the Gospel so utterly inadequate to the extent of the population. There is indeed an awful scarcity, if not an actual famine of the word of the Lord. And shall we, can we, look on the suffering state of *our brethren, our kinsmen, according to the flesh,* without feeling the very bowels of christian love move with compassion for their forlorn and desolate condition? Do we believe that the Bible is indeed the word of life, and that Saviour whom it reveals *the only name given under heaven, among men, whereby we must be saved;* and shall we abandon the least of those for whom he has died, to the perils of their ignorance, without an effort for their relief? And while we unite our hearts in fervent prayer *to the Lord of the harvest, that he will send forth more labourers into his harvest,* shall we not at least endeavour to furnish the starving souls of the poor, with that cheaper supply which is more immediately within our power through the medium of this charity? Let it be observed too, that the laudable spirit which begins to prevail in our state, for the establishment of Lancaster Schools (a spirit, we may be permitted to remark, inspired, or certainly cherished by Bible Societies,) already promises to multiply the objects of our benevolence, by increasing the number of those who are able to read, at least, among the rising generation. Add to this, what we are encouraged to hope, that it will not be long before our cities shall be blessed with charitable associations for the instruction of poor adults, and we shall hasten to enlarge our funds, that we may be prepared to meet the increasing wants of the poor. And above all, when we observe how the influence of our labours, feeble as they are, is felt through all the dearest charities of society, we shall never cease to cherish an institution which seems to set the whole system of benevolence in motion.

We would, therefore, respectfully and affectionately press it upon the hearts of all, to consider the duty of aiding us at once with their subscriptions and contributions; nor can we believe that this appeal will be made without effect. That those indeed, who have no regard for the cause of the

Redeemer, and the salvation of their fellow-creatures, should look upon our labours with indifference or contempt, though it be woful enough, is not surprising. But surely there are many friends to the poor, and to the Gospel, who must feel the wish to strengthen our hands by their cheerful assistance. Those at least we may hope, from whatever cause they may have been hitherto withheld, will no longer delay to enrol themselves among our members.

We would also entreat our friends of the other sex (and we know that we have many,) to aid our labours with those offices for which they are so peculiarly qualified by their habits and pursuits, and which are so well worthy of female tenderness, in finding out the proper objects of our charity, and dispensing the consolations which it is our duty to provide.

And to conclude, we would earnestly call upon all Christians, of all denominations, to unite their prayers with ours to the throne of divine love, for a blessing upon our institution and our cause; imploring the Father of all mercies to prosper our humble labours for the good of his creatures, and make us the instruments of *turning many to righteousness*, to the glory of his grace for ever.

Officers for the present year.

James Nimmo, President; *Wright Southgate*, Vice-President; *William Maxwell*, Corresponding Secretary; *George W. Camp*, Recording Secretary; *John M'Phail*, Treasurer.

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The following anecdote was related at a late meeting of the Aberdeen Bible Society (in Scotland,) by the Rev. Mr. Grant, one of the ministers of the Orkney islands, who was an eye-witness of the scene. "Last year a Swedish vessel was driven upon our coast in a tremendous gale, and went to pieces. All on board perished, except one man, who was driven on shore upon a piece of the wreck, entwined among the ropes, *half naked and half drowned*. As soon as the people rescued him, astonishment filled their minds, by observing a small parcel tied firmly round his waist with a handkerchief. Some of them concluded it was his money; others, it was the ship's papers, &c. To their astonishment, it was his Bible; a Bible given to the lad's father, from the British and Foreign Bible Society. Upon the blank leaf was a prayer written, that the Lord would make the present gift the means of saving his son's soul. Upon the other blank leaf was an account how the Bible came into the old man's hands, and a tribute of gratitude to the Society. The request was, that the son should make it the man of his counsel; and that he could not allow him to depart from home without giving him the best pledge of his love, a Bible; though that gift deprived the other parts of the family. The Bible bore evident marks of being often read with tears."

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FOR THE CHRISTIAN HERALD.

Dialogue.

SINNER.
Tell me, Christian, heir of heaven,
Where my burden'd soul may rest;
How my sins may be forgiven:
Comfort, cheer, my troubled breast.

CHRISTIAN.
Have you never heard of Jesus,
Who for sinners bled and died?
He from ev'ry mis'ry frees us;
He, for us, was crucified.

SINNER.
I am poor, and weak, and friendless;
Nought but sin and shame have I:
Oft I fear my wo is endless,
And my worthless soul must die.

CHRISTIAN.
Jesus calls the friendless to him;
He will all your wants relieve,
If by faith thou canst but view him,
If on him thou canst believe.

SINNER.
I am thirsty, faint, and weary;
Earthly joys I cannot prize;
The world to me seems dark and dreary,
Whereso'er I turn mine eyes.

CHRISTIAN.
Flee then to the Saviour's bosom,
To the blessed Jesus flee;
For thy Friend and Portion choose him:
He will never turn from thee.

CHRISTIANA.

THE
CHRISTIAN HERALD.

Vol. I.] *Saturday, June 8, 1816.* [No. 11.

The Seventh annual Address of the minister of Iver to his Parishioners.

Dearly Beloved,

The object of my last year's Address was to invite you to public prayer; to urge your frequent attendance at the house of God, and your devout use of the Evangelical Liturgy, with which we are blessed.

The aim of my present Address is to recommend and enjoin fervent prayer in private. Indeed, my brethren, the great end of my preaching is accomplished, if I awaken in your hearts a spirit of earnest supplication, and make you a praying people. Unless my sermons are blessed with the effect of bringing you often on your knees, of humbling you at a throne of grace, and of leading you to wrestle in prayer for spiritual blessings, I preach in vain, and you hear in vain. What avails the setting before you your guilt and danger as sinners, if you are not constrained to cry to God for mercy? What avails preaching Christ crucified, if your hearts be not drawn to seek salvation through Him? What avails the proclaiming God's willingness to grant the Holy Spirit to them that ask him, if you neglect to comply with this simple condition? But, Oh! what an abundant blessing would follow my ministerial labours among you, would you all but pray over in secret the instructions you receive from the pulpit! would you hasten home, without waiting for the customary, though mistimed salutations, while the recollection is fresh, the impression strong, and the heart full, to ask God, in the name of his dear Son, to bless and to apply what you have just heard to your soul's good. Thus you would make your hearing profitable indeed; thus you would "mark, learn, and inwardly digest," the word preached; and the seed sown by your minister at Church, would not be exposed to the enemy of your souls, nor stifled by the cares and concerns of the world; but would sink deep into your hearts, be watered by the dew of heaven, and bring forth fruits of righteousness an hundred fold.

Do you ask me what prayer is? 'It is the voice of want to Him, who alone can relieve it; it is the cry of sin to Him, who alone can pardon it. It is not eloquence but earnestness.' It is not fine words nor flowing periods, but it is a deep sense of our guilt as sinners, urging us to approach the Saviour, and to seek pardon, help, and salvation, with strong crying: it may be with tears, and groanings which cannot be uttered. Did you ever hear a man that was starving, beg for bread?—*that* was prayer. Did you ever witness the agonizing cry of the condemned criminal for mercy?—*that* was prayer. Did you ever behold the shipwrecked mariner looking wishfully to those on shore for rescue?—*that* was prayer. The Publican prayed when he cried "God be merciful to me, a sinner!" Peter prayed when he said, "Lord, save me, or I perish!" Bartimeus prayed when he exclaimed, "Jesus, thou Son of David, have mercy on me!" Stephen prayed when he uttered these words: "Lord Jesus, receive my spirit!" In all those instances the words of the petition were plain and simple; they could not indeed be more so; but in each it was real prayer, because it came from the heart; and therefore was heard and graciously answered by him to whom it was addressed. The Publican went down to his house justified; Peter was upheld from sinking by the sustaining arm of Christ; blind Bartimeus was restored to sight; Stephen fell asleep in Jesus in a calm and forgiving spirit. Indeed, I know not how sufficiently to represent to you the prevailing efficacy of genuine prayer. It besieges Heaven with a holy violence, accosting God in the language of the wrestling Patriarch: "I will not let thee go, except thou bless me." We know that it has stayed the pestilence; that it has caused the Sun to stand still in the heavens; that it has parted the sea; opened the prison-doors, healed the sick, and raised the dead to life again; nay, it has done more; it has melted the stubborn soul; it has bound up the broken-hearted; it has changed the proud sinner into the humble saint; and restored to offending man the lost image of his God. Do you ask what is the proper season for prayer? I answer, in the Apostle's words, "Pray without ceasing!" I mean not that you should be always on your knees, or always lifting up your voice to Heaven; but that you should constantly cherish a praying spirit, and be ready to frame a prayer from the circumstances about you. Are you blessed with temporal mercies, with a comfortable competence, a smiling family, a fair reputation? Pray that these blessings may not prove a snare to you, lest they rob the gracious Giver of your heart, and you have your "good things" upon earth only. Are you tried in your health, in your circumstances, in your family? Pray that the will of God may be accomplished in the dispensation, that you may discern the drift of his providence, may meet it with humble resignation, and reap the blessing. Are you called to undertake some arduous duty, or encounter some severe temptation? Pray that God's strength may be perfected in your weakness, that his grace may be sufficient for you, and that you may come off more than conqueror through him that loved you. Are you going to Church? Pray that your hearts may be devoutly disposed, that you may enjoy God's gracious presence, and worship him in spirit and in truth. Are you leaving Church? Pray that you may carry home the blessing, and that you may evidence in your tempers and your lives that you "have indeed been with Jesus." Begin the day with prayer! It is the golden key, that unlocks Heaven to pour down blessings on you. End the day with prayer! It is the same golden key that locks you up under Heaven's protection.

Pray for your friends, that they may be near and dear to God; pray for your enemies, that their hearts may be changed, and their souls saved; and when you have nearest access to a throne of grace, and feed your hearts in a heavenly frame, pray for your minister, that his soul may prosper, and be in health; that God would teach him, that he may teach others, and become the honoured, though humble, instrument of bringing many souls to glory.

I remain, dearly beloved,
Your affectionate minister
and servant in Christ,

Jan. 1816. EDWARD WARD.

[*Evangelical Magazine for March.*

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THE important subjects which have of late arrested the attention of the Christian public in this part of the world—the establishment of a NATIONAL BIBLE SOCIETY, and SUNDAY SCHOOLS—appeared to have a claim to an unusual portion of our pages. We shall hereafter have it in our power to furnish a greater *diversity* of matter, either original or selected; a considerable share of which will be directed to the gratification and improvement of our youthful readers. The following, we trust, will be perused by them with interest.

JUVENILE DEPARTMENT.

Obituary notice.

Anne Wedderspoon was the only surviving child of Mr. and Mrs. Wedderspoon, Castle Street, Leicester Square, who were members of the Rev. Mr. Jerment's congregation, Oxendon Chapel. About two years and an half ago, they were deprived of another and elder girl, Katharine, at the early age of five years and seven months. She enjoyed a religious education, and had good satisfying evidence of saving acquaintance with Jesus Christ. Her amiable temper and sudden death made the trial very heavy to the parents; especially, to Mrs. Wedderspoon, whose maternal feelings are uncommonly acute and warm. The sore bereavement occasioned serious self-examination and harassing doubts with respect to the state of her own soul; but she was mercifully kept from sinking under the severe trial, and from utter despair. She prayed often, and frequently read the Bible, sometimes aloud; while the youngest child, then little above two years of age, listened, inquired, and endeavoured to soothe her mother; expressing a desire to supply the place of *Katharine*. Being of a delicate constitution, and frequently ailing; blessed with a ready mind and docile temper, Anne was much with her mother, and solicited instruction as to the important truths which were read to her; and it was cheerfully given. Though treated with indulgence, she was obedient and submissive to her parents. She delighted in prayer, and in religious conversation; and could repeat many psalms and hymns. It was her custom to repeat a psalm or hymn every morning and evening at the end of her prayers. She usually expressed the last verse of the 23d Psalm, thus: "And in God's house for evermore, Anne's dwelling-place shall be." In the evening she frequently repeated the hymn,—

"Gentle Jesus, meek and mild,
Look on me a little child," &c.

Or the hymn,—

"And now another day is past,
I'll sing my Maker's praise," &c.

The Lord's day was delightful to her soul; and she began it with singing the hymn, "Blest morning," &c. This little child frequently spoke of sin and the Saviour; of Heaven; of God's omniscience, purity, and kindness; and of the Resurrection. She acknowledged the depravity of her heart, yet modestly avowed her love to Jesus; and scores of times took leave of her mother at night, with these words: "Christ came to give his life a ransom for many,—blessed news, mother, blessed news!" She often said, that Katharine was gone to God; and that her father, and mother, and herself, would soon be with her sister, and with God. On the 2d of January, Anne was indisposed; and it was discovered, on the 3d, that she had the measels. Medical aid was procured, and no feverish symptoms appeared till the morning of the 5th. She died that evening with placidity, and fell asleep, we trust, in Jesus, at the age of four years and eight months. *Evangelical Magazine.*

DOMESTIC.

A respectable correspondent has favoured us with an account of the following interesting circumstance, which occurred on the disposal of a Bible in a neighbouring village. "A little boy, the son of a very poor man, hearing that a poor helpless old woman, in the village, was destitute of fuel, got a waggon, and went with it to the woods, where, with much labour and difficulty, he picked up a scanty load of the fragments of old trees, which he carried to the woman. A person, delighted with the generous action of the benevolent boy, offered him pay for the load. This, he indignantly refused. A Bible was then offered to him. This the dear little fellow received in a transport of joy, declaring he would do any thing the person who gave it might require of him.

Extract of a letter from the Secretary of the Female Bible Society of Kingston, Ulster County, in this state.

"A new Society has sprung up among us of a novel kind. A number of little girls from eight to fourteen years of age, have formed themselves into a Bible Society, and also meet once a week, to sanctify their offerings by prayer and praise. The *ardour* and *order* in which the dear children proceed in their work, is both surprising and delightful, and proves, to my mind, that the Lord is with them, and therefore it will prosper. Another Society of young women is just forming. These, I think, are the bright clouds which precede rain. Pray for us; for we have hitherto been a sterile field, an unprofitable people."

WE are informed, that the young girls who compose the JUVENILE FEMALE BIBLE SOCIETY OF KINGSTON," spoken of in the above Extract, put aside all the little sums they receive from their parents, for learning hymns, the catechism, and portions of Scripture, These little benefactions are occasionally paid into the hands of their Treasurer, and the amount of the collections, at some meeting of the board, are ordered to be transmitted to the New-York Bible Society, which they have adopted as their "parent Society."

That laudable institution has lately presented to the "New-York Bible Society six dollars, the amount of their first collection, accompanied with a letter, expressing their desire to contribute their mite towards aiding the great work of diffusing the holy Scriptures among the needy throughout the world.

What Christian reader will not unite with us in the prayer, that He who is pleased to incline their youthful minds to devote to this blessed charity these little fruits of their industry, may, by the influences of his Holy Spirit, dispose them likewise to dedicate to his service their bodies and their souls, "a living sacrifice, accceptable to God through Jesus Christ;" and that they may reap the rich rewards of the grace of that Gospel which they are made instrumental in sending to their destitute fellow creatures.

AT a special meeting of the *Newark Bible Society*, convened on the 21st May, 1816, the Constitution of the "*American Bible Society*" having been read, the following resolutions were adopted:

"*Resolved unanimously*, that this Society feel highly gratified in the formation of the *American Bible Society*, and that they cordially and entirely approve of its Constitution."

"*Resolved unanimously*, that this Society will give its support to the *American Bible Society*, by embracing the offers, and complying with the provisions of the third article of the Constitution of that Society.

"*The Auxiliary New-York Bible Society*, originally formed of a number of young men of different religious denominations, on the 28th of June, 1813, with a view of co-operating with, the New-York Bible Society, in extending the knowledge of the holy Scriptures, after the formation of the *American Bible Society* in the year 1816, the establishment and principles of which they highly approved, determined to become auxiliary to that Institution. In pursuance of this determination, the Constitution was amended" at a meeting of the Society, held the 27th May.

The second article is now as follows: "The funds of the Society shall be exclusively applied to promote the circulation of the holy Scriptures in the version now in common use, without note or comment. In pursuing this object, however, it shall be the duty of the Society, after supplying the district under its immediate care, to pay over, from time to time, all its surplus monies to the *American Bible Society*."

Extract from the minutes of the Westchester Bible Society.

" At the second annual meeting of the West Chester Auxiliary Bible Society, held in the Court-House, in Bedford, May 27, 1816; the Constitution and Address of the American Bible Society having been read,

Resolved unanimously, that the second article of the Constitution of this Society be amended as follows; agreeably to the recommendation of the Board of Managers: viz.

Art. II. The design of this institution is, by combining the efforts of the pious and liberal of the different denominations, to distribute gratuitously, or otherwise, the Holy Scriptures, without note or comment, to the destitute poor of the county of Westchester; and to contribute such portion of its funds to the American Bible Society, to which this Society shall be auxiliary, as the supply of Bibles in this county shall, from time to time appear to the board of managers to justify."

* * *

The Board of managers of the *Philadelphia Female Bible Society* have voted a donation of five hundred dollars to *the American Bible Society.*

* * *

The Board of managers of *the Albany Bible Society* have expressed their approbation of the *American Bible Society*, and become auxiliary to it. They have also voted a donation of five hundred dollars to the same.

* * *

We have been much gratified by the perusal of a Sermon delivered before the Northern Missionary Society, at their last annual meeting, by the Rev. Robert Forrest. The limits of our paper will permit us to give only the following extract from that excellent Discourse.

We are met this day to plead the cause of missions to the Heathen, and the truth here presented * affords us the greatest encouragement. † Twenty years elapse this month, since Associations began to be formed upon a large scale, in different parts of the Protestant Churches, for the purpose of conveying the Gospel to heathen lands. Connected with those motives which at all times, and under every circumstance will excite the friends of Christianity to put the heathen in possession of the word of life, the Church in the present age was powerfully excited by the hope of the millennium, and with an holy ambition, the saints were desirous to be found preparing God a way upon the earth.

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* John iv. 35—38.

† The Missionary Societies in London, the parent of the Associations in different parts of Europe, and the United States, was formed Sept. 22, 23, 24, 1795. The ship Duff, Capt. James Wilson, with twenty-nine Missionaries, sailed from Spithead, for the South Sea islands, Sept. 23, 1796. ' This singular vessel, the first, it is supposed, ever solely employed in so glorious an undertaking, since the creation of the world, has realized the fancy of the poet.

——erit altera quæ vehat Argo
Delectos heroas'——

That there will be a period of long duration, before the end of time, when the Christian religion shall be known and professed by all nations, when wars shall cease, when the influence of spiritual foes shall be greatly abridged, when evangelical purity shall adorn the sentiments, dispositions, and manners of all ranks, and that this blessed period is fast approaching, is a subject so clearly predicted, that with very few exceptions, it has been the general belief of the Christian world.

The circulation of the Scriptures in the languages of the heathen nations, is one primary object in the Missionary Associations of the Reformed Churches. Some of the Missionary Societies, aided by Bible Societies, have already done considerable in the prosecution of this design. This Society will not be behind others in the important work, whenever such circumstances shall permit them. Our sister Society in this state, it is said, have turned their attention to this subject, and, they will naturally look to us as well as Bible Societies for co-operation*. The experience of our Moravian brethren and others evince that no great difficulty can arise from the want of a written language among the Indian tribes.

The effect produced by the reading of the Scriptures where men are not favoured with public teaching, cannot indeed, in ordinary cases, be compared with the full enjoyment of the divine word and divine ordinances. We may have heard of the conversion of individuals, but we never heard of the conversion of a multitude by the mere reading of the Scriptures. But it is not *our* intention to send the Scriptures alone among the heathen, but as coupled with public teaching. For the sake of argument, however, let us suppose that we merely give them the word of God, and teach them to read it. The existence of the Scriptures among the heathen, under these circumstances, is an object of great mag-made for the future enlargement of the Church. We find that something similar to this, actually contributed in a high degree, to the diffusion of Christianity in the apostolic age. After the Babylonish captivity, many of the Jews, (though permitted by Cyrus,) did not return to their own land, but remained in the Persian empire, where in consequence of civil revolutions, they were soon scattered from India to Ethiopia. In this state they continued till the coming of Christ. These Jews, in their dispersion, retained their religion, and carried with them copies of the law and of some of the prophets. They communicated to the heathen, some of the leading truths of divine revelation, particularly the promises respecting Messiah.

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* The Society at this meeting appointed a committee to correspond with their brethren in New-York upon this subject. They have printed a translation of Dr. Blatchford's Address to the Indians, by Mr. Eleazar Williams. Mr. W. is the son of a Chief of the Iroquois nation, among whom he has constantly lived, except during the time he has been engaged in acquiring his English education. It is contemplated by the Bishop of the Protestant Episcopal Church in this state to employ Mr. W. as 'a School-master, Catechist and Lay-Reader,' among the Indian tribes; and also to furnish the Indians with portions of the Bible and the Book of Common Prayer, in their own language. The translation is to be printed under the superintendence of Mr. W.

Along with these oral instructions, a considerable part of the world was soon favoured with the Old Testament, in the Greek language. Many of the Jews in their dispersion, having in a great measure lost their own language, the Septuagint translation was formed for their use, in a language as well understood in the countries bordering upon Palestine, as the French is, in this day, in the commercial nations of Europe.

Many of the heathen nations had, therefore, in some measure, the word of God in their hands. And what was the consequence? We find an expectation of the coming of Christ; Jews and Gentiles were prepared to hear of new and strange events. And in many places where the apostles went preaching the Gospel, they found men ready to sift their principles by the Old Testament Scriptures. In consequence of these things, the labours of the apostles were greatly abridged in many places where they were called to preach the Gospel. Supernatural efficacy did then accompany the Gospel, and must always accompany it wherever it is successful: but the Holy Spirit deals with men, as rational creatures, informing the understanding, and affecting the heart, by means of the divine word.

If the circulation of the word of God, in a very partial manner, was so useful in an age of miracles and of inspiration, what may we reasonably expect from the present exertions of Missionary and Bible Societies, in diffusing the Scriptures throughout the world? It seems to be a part of the divine plan, that before any great revival of religion, God prepares the way for a more general acquaintance with the Scriptures. It is well known how much Luther's translation of the Bible in Germany, and Tyndale's translation in England, contributed to advance the interests of the reformation, but it was the art of printing which afforded facilities for this purpose. The invention of this art preceded the Reformation little more than 60 years. By circulating the word of God among the Heathen, we are not therefore sowing seed to perish in the earth. When God shall be pleased 'to pour water on the thirsty,' it shall be manifest that we have not laboured in vain.

A narrative of the state of religion, within the bounds of the General Assembly of the Presbyterian Church; and of the General Associations of Connecticut, of New-Hampshire, of Massachusetts proper, and of the General Convention of Vermont: during the last year.

THE General Assembly of the Presbyterian Church, in the United States of America, in giving to the Churches under their care a detailed account of the state and prosperity of Zion, find themselves affected by mingled emotions, in which joy and gratitude have the ascendency.

A view of the operations of Divine Grace in our Churches during the past year, clearly demonstrates, not only that God is "*ever mindful of his covenant with* his people," that he will not for ever hide his face from the children of his love, but also, that "*the time, even the set time to favour* many parts of the American *Zion has* NOW *come.*" If, when receiving a particular account of God's dealings with his people, we find, in some instances, that "iniquity abounds, and the love of some who have professed to serve the Lord, has waxed cold; that stupidity, luke-warmness, deadness, or vice, have paralyzed the arm of religious exertion, or stopped the pulse of religious feeling," the General Assembly feel thankful to the great Head of the Church, that they are soon relieved from dwelling on these dark and depressing scenes. A brighter and more animating state of affairs soon rises to notice. Instances, in which "the arm of the Lord has been signally revealed" to many, who had been long "sitting in the darkness of spiritual death," or benumbed by a lethargic indifference to spiritual concerns, gild the prospects, inspire with hope, encourage and animate us to wait for the Divine blessing in the way of God's appointment, and in the use of those means which he has designated.

In noticing the events, which have transpired, during the past year, the General Assembly cannot but regard them as characteristic of a new, and highly interesting, æra of the Church of Christ. They can state, from information received from different sections of the Church, that *infidelity* stalks abroad with a less confident and unblushing aspect, than in times past; that "intemperance and profanity have become less frequent, and that a decent and respectful attention is generally paid to the external duties of piety." True it is, that this state of things does not *every where* prevail. In some sections of the Church the people of God are mourning and in tears, because the SABBATH of the Lord is not hallowed, and because, instead of "remembering to keep it holy," some continue to do their own pleasure, and attend to secular pursuits on this holy day! TRAVELLING ON THE LORD'S DAY is not uniformly nor carefully avoided; and, though, in SOME parts of our land, this sin is reprobated and punished, (and the General Assembly mention this fact in the language of commendation, and in hopes that it will receive notice, and imitation,) yet, in OTHERS, it is regarded as of a *venial* character, and committed with but little compunction! The General Assembly advert to this, for the purpose of expressing the sense which they entertain of it, as a flagrant violation of express and commanded duty; as calculated to provoke the Divine indignation, and to bring down the heaviest judgments!

It is with pleasure, however, that the general Assembly can report the harmony, the union, and the peace, of the Church; the fidelity of its ministers; and the instances of exemplary piety, of fervent zeal, and of generous and devoted attachment to the cause of the Redeemer, which are presented to their notice. "The Garden of God" has been copiously watered with showers of Divine grace: many trees planted in it, have attained the strength and beauty of the "Cedars of Lebanon," and brought forth fruit abundantly. Amongst the MEANS which God has especially blessed to the conversion of sinners, and to the edification and increase of his Church,—*Catechetical Instruction, Sunday Schools, and Bible Classes,* deserve a special notice.

In most congregations, the youthful mind has been directed to that "form of sound words" contained in the *Catechisms* of our Church, and thus supplied with materials to comfort and protect them in riper years, as well as to guide them in the morning of life. If the testimony of EXPERIENCE be listened to on this head, it will pronounce loudly in favour of communicating instruction by means of *Catechisms;* for IT proclaims that God has hitherto greatly blessed THIS mode of imparting religious knowledge.

Sunday Schools also occupy a prominent situation in the details of the occurrences of the past year. In several portions of our land these Schools have been constituted for the instruction of the poor and ignorant. The moments of holy domestic leisure which occur on the Lord's Day, are appropriated to this laudable undertaking. Multitudes of the ignorant and the young, having been led to the fountains of human knowledge, and taught to read the word of life, have been conducted, by their benevolent instructors, to the Temple of the living God, to seek for that knowledge by which they may "become wise unto salvation." In the city of Philadelphia, more than five thousand CHILDREN, as well as many aged persons, are instructed in this manner. In New-York, the youthful pupils exceed four thousand. And, when noticing and approving this laudable, and (in our country) novel mode of instructing those "who were ready to perish, and had none to help them," it would be ungenerous and unjust not to award the meed of applause where it has been so richly merited, by declaring, that "the DAUGHTERS of Zion" have done nobly in this undertaking.—They have certainly performed a conspicuous and important part, and deserve well of the friends of humanity, and religion. They have thus been the honoured instruments of "*plucking* many of our race, as brands out of the everlasting burning;" and rendering them useful and ornamental members of civil society, and blessings to the church of God! May the prayers of the widow, and the blessings of the fatherless, attend and stimulate them to further exertions!

"*Bible Classes,*" have been formed in different sections of the church; and the object of their formation has been to render the young and ignorant familiar with the volume of Holy Writ: and so great has been the aptitude, which has been manifested, that some of the children have been able to repeat to their instructors, at a *single recitation,* several hundred verses of the sacred volume.

Bible and *Tract Societies* have greatly multiplied in our country, during the last year. From Georgia to Maine, endeavours have been made to convey the Word of Life; the consolations, and support of the Gospel, to the remotest cottage on our borders: They, who have been long sitting in the darkness of the shadow of death—without the light of revelation,—ignorant of what the Gospel of Christ has done, and what it can do, are no longer in this distressing situation! The lamp of revelation now shines in many a hitherto gloomy mansion; and illuminates, directs, and cheers many a hitherto darkened soul! In the distribution of religious *Tracts,* (in which the *reality* and *power* of Godliness have appeared, as manifested in the lives, and death of eminent Christians) a Divine blessing has been evident, and encouragement communicated not to become weary in this species of "*well doing.*"

The General Assembly record with heartfelt pleasure, the information they have received of the formation of an "*American Bible Society,*" a few days since in the city of New-York; and from the unanimity man fested by all denominations of Christians on that occasion, the fervour zeal displayed, and eagerness manifested by the numerous, and highly spectable delegation which attended, to *combine* their exertions in promot the best interests of their fellow men, by furnishing them with the word of life they cannot but believe that it is the "work of God," that it will stand, prove a rich blessing to those who may enjoy the fruits of its exertions.

Of the benefits resulting from MORAL SOCIETIES, the Assembly are sensible, and willingly testify their approbation of the OBJECT to effect wh their exertions are directed; and when it is stated that these societies been instrumental, with the Divine blessing, in repressing and discoun cing profanity, intemperance, sabbath-breaking, and other notorious vices, ther inducements need not be mentioned to those who study the peace prosperity of the church, and the good order of society, to impel them to mote their formation, and to effect their object.

Missionary exertions, during the last year, have been numerous, and cious. The hearts of many have been opened to "devise liberal things in half of those who are perishing for lack of knowledge." In addition to missionary societies existing, at the time of our last report, several new so ties have been formed, and new labourers sent into the "*whitened fields*." reports received on this subject, are of an encouraging complexion, and ca lated to excite to more vigorous exertions in the Gospel vineyard.

By the last General Assembly, it was recommended to the churches to in "*monthly concerts of prayer*," to unite in earnest supplication for the spe coming of the kingdom of the Redeemer, and for the extension of the trium of the Gospel of Christ. This recommendation has met with a very gene attention; Christians of *other* denominations than our own, have cordi united with us in this interesting service. God has been entreated of by people;—he has heard their prayers;—he has answered their petitions, blessed their souls.

Several *conversions* to God, in individual cases, and several *revivals* of rel gion in societies, may be traced to these seasons of social prayer. In ma places, "devout and pious FEMALES" have formed themselves into praying ties, and obtained in the discharge of duty—comfort to themselves, and lig and direction to others.

The state of the church, during the past year; its growth, and prosperity the zeal and diligence of its members; the effusions of the Spirit of God; conviction and conversion of multitudes, who had hitherto been "dead in tre passes and sins;" the language of "praise which has burst from "the mo of babes and sucklings;" these have been of a character calculated to exci the strains of holy gratitude, and to cause us to exclaim, "These are Lord's doings, and wondrous in our eyes!"

In passing from south to north, the General Assembly find in most places, decent and respectful attention to the ordinary means of grace:—and in *som* a special work, and extraordinary outpouring of the Holy Spirit.

In the city of *Philadelphia*, a very animating revival commenced in *Janua* last. A deep, silent, and awful work—attended by pungent convictions sinfulness, and misery, continued for some length of time.—The good wo still progresses!

Within the bounds of the Presbytery of New-Brunswick, the General sembly have found much to gladden the heart. Trenton and Bound Bro have been visited with times of refreshing from the Divine Presence. In *enridge* the spirit of the Lord has been poured out in copious effusions. good work, which commenced in the *Academy*, was soon extended to church generally. A goodly number of the Students of that institution, well as many others, have joined themselves to the Lord.

In *Morristown*, within the bounds of the PRESBYTERY OF JERSEY, a work of grace commenced in August last, which has been slow and gradual in it progress, and deep and solemn in its effect. It yet continues, and the number its subjects is very considerable.

rom the Presbytery of *New-York*, information has been received of a high- ratifying character. In the brick church in the *city* of New-York God een pleased to pour out his spirit, and to produce a very general enquiry— hat shall we do to be saved? This attention to eternal concerns commenc, toward the close of the last year, and has rapidly and steadily increased m that time to the present. The subjects of this work are almost exclu- ly *youth*—the majority females—but an unusual proportion of *males*.

ccounts of a similar character have been received from the Presbytery of *dson*. In the congregation of *Goshen*, the revival, before existing, has tly increased. In the congregations of Scotchtown, Westown, Florida, Amity, the marks of Divine footsteps have been very visible. Numbers e been brought to bow to the sceptre of King Jesus, and to embrace the bling doctrines of the Cross.

the city of *Albany*, a Divine influence has been exerted, and the houses e living God *thronged* with earnest and devout worshippers! Such also been the case at Catskill.

e *city* of Troy, (within the bounds of the Presbytery of Columbia,) has been abundantly watered by refreshing showers of heavenly grace, and bers have been added to the flock of Christ. The hearts of the ministers e Gospel have been filled with joy, and their hands with employment.

s it would swell the details of this report beyond all reasonable bounds, to even a *concise* narrative of all the revivals of religion, which have taken ce, within the past year, in the churches under their care,—the General embly regret, they can only mention the *names* of other Presbyteries, hin the bounds of which the Spirit of God has been poured out in a re- kable manner—of this number, are the Presbyteries of Winchester, Long nd, Oneida, Onondaga, Champlain, Geneva, and Cayuga.

Whilst detailing the particular growth of the Redeemer's kingdom, the General Assembly rejoice to find a missionary spirit arising in the breasts of the young men who are attached to the *Theological Seminary* at Princeton; and they cherish a rational hope that this Seminary will prove "a school of Prophets," who shall proclaim Christ the way of salvation to perishing sinners, and consolation to the weary, waiting soul.

In connexion with this subject, the Assembly have to state from information communicated to this body, the existence of a Seminary for the instruction of Theological students, established at Hampden Sydney, under the patronage of the synod of Virginia, which it is hoped will in due season, furnish able and faithful labourers in the vineyard of our common Lord.

Several of the *Colleges* of our land have been graciously visited, and the salt of grace cast into these fountains, from which "streams may flow to make glad the city of our God." The moral habits of the youth in *Union College* are very encouraging. Two societies meet every week for "*social worship*," besides occasional meetings for prayer. Several instances of hopeful conversion have occurred in this seminary during the last year.

From Massachusetts Proper, we learn, that the concert of prayer; the diffusion of the Holy Scriptures and religious tracts; the propagation of the gospel among the destitute in our own country, and in Pagan climes; and the suppression of immoral practices; are objects which are cherished with great fervour and success! And we would record with joy and gratitude the numerous and animating revivals of religion, which have blessed many of the congregations in the counties of Hampshire, Hampden, and Berkshire, and in other parts of the state, and which have introduced hundreds into the bosom of the christian church. The Theological Institution at *Andover* is stated to be in a flourishing condition; and a society has been lately formed in this state, which promises to afford efficient aid to pious and indigent young men, whose hearts God has inclined to the gospel ministry.

The General Assembly learn with pleasure, from the delegation from the

General Association of CONNECTICUT, that attention to religion in that quarter, exceeds any thing of the kind, which has ever before been witnessed. About one-sixth part of the whole number of towns in that state have bee visited in an *extraordinary* manner, and multitudes have become the subject of a lively hope. There, also, Missionary, Bible, Tract, Moral, and Prayin Societies, are numerous and flourishing.

In VERMONT, "God has not forgotten to be gracious to his Church." I the course of the past year, revivals of religion have occurred in a number o towns on the eastern side of the mountain, and also in the western part of th state, particularly in the towns bordering on the lake.

NEW-HAMPSHIRE has also been blessed with revivals. In several town a special work of grace has been begun, and continues to progress. Concert for prayer have been attended, and blessed to the conversion of careless sinner and to the comfort and edification of God's own people!

On a review of the whole, we have reason for adoring gratitude and dee humility: "Not unto us, not unto us, but to thy name, O God! shall this glorious and gracious work be ascribed!" Many whose heads are whitened wit age, who have long borne the heat and burden of the day in the Gospel vineyard, declare that never have such exhilarating reports of the prosperity o Zion sounded in *their* ears, nor such bright prospects met *their* eyes. "Blessed then are your eyes, for what they see, and your ears, for what they hear."

Let all be encouraged to diligence, to watchfulness, and prayer, to wa upon God in the use of his appointed means, and to pray for the special outpouring of his Holy Spirit. Brethren, the promise is sure; wait for it; it wi come; it will not tarry!

Published by order of the General Assembly,
Attest. JACOB J. JANEWAY, Stated Clerk.
Philadelphia, May, 1816.

Fourth Report of the Board of Directors of the Theological Seminary, to the General Assembly of the Presbyterian Church. Read May 22d, 1816.

The Board of Directors of the Theological Seminary, beg leave to presen to the General Assembly the following, as the report of their proceedings through the last year, viz.

Immediately after their election, they met, and appointed the Rev. Dr. Ashbel Green, President, the Rev. Dr. John Woodhull, Vice-President, and the Rev. John M'Dowell, Secretary of the Board.

The number of students in the Seminary at the date of the last report, was thirty-two. During the Summer Session, the four following additional students were received, viz.

Thomas Alexander, of North Carolina, and a licentiate of the Presbytery of Concord.

Eleazar S. Barrows, graduate of Middlebury College, and a licentiate of the Presbytery of Orange.

Robert H. James, graduate of the University of South Carolina, and,

Nicholas Patterson, graduate of the college of New-Jersey.

Of the students reported as in the seminary at the date of the last report, Mr. Blatchford, Mr. Parmele, and Mr. Stanton, on account of their engagements, and Mr. Camp, on account of ill health, did not return after the vacation; so that the number of students in the Seminary at the close of the summer session was thirty-two. During this session two of the students were licensed to preach the Gospel, viz. Halsey Wood by the Presbytery of Albany, and John Cruikshanks by the Presbytery of New-Brunswick.

During the winter session fifteen additional students were received, viz.

Samuel L. Graham, graduate of Washington College, Virginia; Thomas S. Biggs, New-Jersey; Charles S. Stewart, do. Karand K. Rodgers, do. Benjamin I. Lowe, do. Isaac W. Platt, do. Benjamin W. Richards, do. Symmes S. Henry, do. Levin I. Gillis, do. Sylvester Larned, Middlebury; Reuben Post, do. Gideon N. Judd, Union; Gilbert Morgan, do. Isaac Keller, Washington, Penn. Salmon Strong, Williams.

Of the students in the Seminary at the close of the Summer Session, none of the first class returned except Jacob Green, who staid but a short time. Of the other classes, Samuel S. Davis, who had accepted an office in Union College, did not return. Mr. Camp, who was absent during the former session, returned early in this session, and resumed his studies. In the course of the winter session seven students left the Seminary, viz.

Mr. Alexander, Mr. Gale, Mr Richards, and Mr. Keller on account of ill health, and Mr. Swift, Mr. Ross, and Mr. Monteith, to enter on missionary service. So that the whole number of students now in the Seminary, is *thirty-three.*

During the winter session the following students were licensed to preach the Gospel, viz.

Backus Wilbur, and Ashbel G. Fairchild, by the Presbytery of Jersey; John Monteith, John T. Edgar, Wells Andrews, Elisha P. Swift, and Jehiel Talmage, by the Presbytery of New-Brunswick; Thomas C. Henry, by the Presbytery of Philadelphia, and John Ross, by an Association of Connecticut.

And through the year the following students, having finished the course prescribed in the plan, have received certificates from the Professor of their having finished the regular course, viz.

John Covert, Jun., Henry R. Weed, Halsey Wood, and Leveret I. F. Huntington.

The studies which have been attended to through the year by each class, are the following, viz.

The *First* class, which completed its course in the Fall, have attended to the pastoral care, and the composition and delivery of a Sermon; the class which in the Fall became the *First*, to Didactic and Polemic Theology, Ecclesiastical History, and Church Government. The *Second* class, to the Scriptures in the English translation, Biblical History, the Original Languages of Scripture, Dr. Campbell's Dissertations, Didactic Theology, Ecclesiastical History, and Sacred Geography; and the *Third* class, which was formed at the commencement of the winter session, to the Hebrew Language, Sacred Chronology, Biblical History, Sacred Geography, and Jewish Antiquities.

The students, according to the report of the Professors, continue to be diligent in their studies, orderly in their deportment, exemplary in their religious character, and zealous in their endeavours to be useful.

At the close of each of the sessions through the year, the Board attended to a careful examination of the students, in which they received entire satisfaction.

On the subject of female societies for the support of necessitous students in the Seminary, the Board are happy to report, that they have been informed by the Professors, that the following sums have been forwarded for this object, viz.

1st	Female Cent Society of Philadelphia,		$260 00
	do	Pleasant Valley, (N. Y.)	30 00
	do	Princeton,	81 88
	do	Marlborough, (N. Y.)	26 00
2d	do	Newark,	66 65
	do	Newburgh,	61 70
	do	Bridgetown, (W. J.)	37 50

2d Female Cent Society of	Philadelphia,	50 00
do	Goshen,	130 00
do	New Windsor,	54 00
do	Elizabeth Town,	21 38
do	Hopewell, (N. Y.)	26 00
1st do	Newark,	127 00
do	Montgomery, (N. Y.)	140 00
do	Morris Town,	50 00
2d. do	Wall-st. Church, N. York,	95 00
Female Society of Cedar-st. Church, New-York,		388 00
Female Mite Society of	New-York,	255 00
do	Wilmington,	79 00
Female Benevolent Society of Springfield, (N. J.)		21 00
Cong. and Pres. Association of Charleston, (S. C.)		107 00
Presbytery of Hudson,		90 00
Ladies in Philadelphia, per Miss Sproat,		70 00
Ladies in Hunterdon, (N. J.) per Mrs. Wynkoop,		51 50
		$ 2318 61

A number of valuable books have been added to the Library through the year past. One hundred and three volumes have been purchased, besides sixty copies of the first and second numbers of the Hebrew Bible, publishing by Whiting and Watson, New-York; and forty-three volumes have been presented.

(The remainder in our next.)

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In the ensuing Number, we expect to have it in our power to give a part of the *Extracts* from the minutes of the *Associate Reformed Synod*, which are now publishing.

* * *

FOR THE CHRISTIAN HERALD.

The following lines were written under depression of mind, and bodily indisposition.

Lord, teach my soul thy love to know,
When pains invade this frame,
As much as when my comforts grow:
For thou art still the same.

Reveal thy grace, make known thy pow'r,
In breaking down my will:
Rememb'ring, in the darkest hour,
That thou art faithful still.

'Tis sin has brought disease and death,
With every earthly wo,
Inhal'd with our first infant breath,
It ceases not to grow.

But Jesus came, the lost to save,
And ransom souls from hell:
His life a sacrifice he gave,
That we with him might dwell.

Oh! for that precious blood to flow,
And cleanse this guilty soul,
More of that heavenly love to know,
And every fear control!

Wrapt in the robe which Jesus wrought,
Renew'd by sovereign grace,
My soul, when in his presence brought,
Will see his smiling face.

Then why depress'd with slavish fear,
While hov'ring near the grave,
Thy precious Jesus will be near;
His arm will surely save.

Should death dissolve this mould'ring frame,
And break all mortal ties,
Reclining on a Saviour's name,
I'll praise him in the skies.

THE

CHRISTIAN HERALD.

Vol. I.] *Saturday, June* 16, 1816. [No. 12.

Extract from a work, intitled, " A Walk through Wales, in August, 1797, by the Rev. Richard Warner, of Bath."

We saw before us a solitary building, which appeared to be a long low cottage. On our approach towards it, we were suddenly surprised by the notes of harmony.

> "————A solemn breathing sound
> Rose like a steam of rich distill'd perfumes,
> And stole upon the air; that even Silence
> Was took ere she was 'ware, and wish'd she might
> Deny her nature, and be never more
> Still, to be so displac'd."

We listened attentively, and were delighted with the melody, which was as striking as unexpected. It seemed to be a religious hymn, sung by a great number of voices; for the most part sweet and harmonious, solemn and simple. It was not, like our church music, interrupted by pauses at the conclusion of each line and stanza, but continued, and without a break; varied only by fine swells and dying falls, and the regular observation of the *piano* and the *forte*.

We drew near to the building, and perceiving we occasioned no disturbance, joined ourselves to the congregation. The scene was a striking and pleasing one. A number of people, who must have come from far, neat in their dress and devout in their manner, were collected together in a hovel upon a barren mountain, to sing the psalm of thanksgiving,—to breathe the prayer of simplicity,—and to worship their Maker " in spirit and in truth." The pastor, an elderly man, of respectable appearance, unaffected in his manner, fervent in his petitions, solemn, impressive, and energetic in his exhortations. Such was the scene which this cottage exhibited: and neither my companion nor myself were insensible to its influence. Their divine harmony penetrated our souls; and though unacquainted with the language in which their thanksgivings were conveyed, we lifted up our thoughts to Heaven with a devotion of mind, which we trust the Being who knows all hearts, and who marks each secret aspiration of them for his favour, will accept, in lieu of our customary mode of social worship on this day, which we were prevented from joining in by the circumstances of our situation. When the service was concluded, we made some inquiries relative to the place, the preacher, and the sect to which he belonged. Our curiosity was satisfied by a female inhabitant of a little cottage attached to one end of the chapel, who spoke extremely good English, and exhibited a perfect pattern of neatness and simplicity. From her, we understood the hamlet was called Penstreet, and the chapel appropriated to a congregation of dissenters, who assembled here every Sunday; and were instructed by the Rev. W. Jones, a man of great respectability and exemplary character.

Nothing, perhaps, can afford a stronger or more agreeable instance of that religious spirit which prevails among the lower orders of the Welsh, than the circumstance I have just related to you:—a congregation collected together at a chapel, situated in a wild, mountainous country, and considerably distant from the nearest habitation; and that too in defiance of the rain and the wind, which had fallen and blown through all the morning with little intermission. To this religious spirit, indeed, may be attributed that humanity, courtesy, and decency, which the Welsh possess in so superior a degree to the English *canaille;* for it is a truth which candour and observation will readily allow, that the only foundation for good morals and decent conduct, at least among the lower order, is a principle of religion, a knowledge of the duties it teaches, and a sense of their obligation to perform them, as rational and accountable beings.

Ev. Mag.

◆

Serious Thoughts.

Time is the valuable ingredient of which life is made; and Providence has been very sparing in the bestowment of it. Even those who attain to the most advanced age, if they take a retrospect of the past, must consider it merely as a winter's day,—no sooner arrived than it is fleeting from us. Yet, though life is of so short duration, the greatest part of mankind occupy it in a trivial and unprofitable manner. An eminent writer says, "We ought to set that value upon our time which we would if we were upon a dying bed." And what would a man give when he is about to breathe his last, and enter upon an unknown world, from which no traveller returns—what would he give to recall those days, hours, and years he has spent without thought or care while he was in health? He would be glad now to exchange all his possessions for one day;—but not all the wealth of the two Indies can recall one moment.

This life may be considered as a journey to the next: every hour brings us nearer home; and when we have performed our course here, Time with us is done, and Eternity begins. But in this journey there are two roads; and it is of the greatest moment which we take: one is the broad way that leadeth to destruction; and the other the narrow path, that leadeth to eternal life. If you ask a wicked man where he expects to go after death, his answer is, "I hope to go to Heaven." But if you were to see a man spending his substance in riotous living, and going into all manner of excess, and he were to say "I expect to save a fortune," you would naturally reply, "His actions give his words the lie." So it is with mankind in general. God has revealed his will in his word; He has there laid down a plan for man; and has said, that in that way, and that only, he can be saved. The natural inference from observation is, that either men do not believe in the revelation of God, or else they imagine that God will not do as he has threatened;—but God is immutable; and what he has said he most certainly will perform.

If men did but consider the importance of this word, ETERNITY! surely they would not dare thus to trifle with their souls' salvation. Let us consider Eternity to have begun. Millions and millions of years roll away, and yet Eternity,—an Eternity remains undiminished. And are we in this life to be prepared for so solemn a state? Alas! if we go hence unprepared, we are unprepared for ever! "He that is filthy, let him be filthy still!" Solemn thought!

Let us, ere we enter on another year, ask ourselves this serious question: "How stand matters between God and our souls?" What are all this world's affairs but the pageantry of a day, when compared to our state hereafter? Let us then not delay the important question. Another day may be too late—FOR EVER! *Ev. Mag.*

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A little girl about 12 years of age, after she had been admitted into the Bible class of a Sunday School, undertook to teach her father and mother to read, and her efforts were crowned with complete success.

JUVENILE DEPARTMEMT.

Elizabeth Heakes appeared much indisposed, and complained of a pain in her head on the first Sabbath in May, 1811; continued much the same until the Monday following, when she had some comfortable sleep. When she awoke, she said, "I am going to die. I will pray to God Almighty. I am going to Heaven." Seeing her mother weep, she said, "Don't cry; kneel down and pray: I love to hear my mother pray." She would often express her love to her parents; and when asked if she did not love Jesus Christ, she would reply, "I love Him better." At one time she was asked why she loved him; she said, "Because he will take me to Heaven." Thus it appeared that she loved him because he first loved her, and was pleased to favour her with a manifestation of it before he took her to himself. She was very patient, and perfectly sensible to the last. She would at times say, "My head pains me:—I am very weak;" and in general add, "Pray with me, mother." In this painful, though happy state, she continued three weeks. And when told of the love of the Saviour to poor sinners, and to little children when upon earth, the tears would flow, and her countenance express that she felt what she was unable to explain. Her father, who was watching the last convulsive struggles, observed them cease; and with a sweet heavenly smile she expired. It may, indeed, be said of her, that with a smile upon her face she passed the important hour of death, aged two years and seven months. Out of the mouth of this babe, O God, thou hast perfected praise.

Evangelical Magazine for March.

DOMESTIC.

Albany Juvenile Bible Society.

A few months ago a Society of youth, of different ages, was formed in the School of Messrs. *Lyons* and *Badger*, for religious and benevolent purposes; who, while they give their attention to the perusal of the Scriptures, and the inquiry whether those things be so; contribute also their mite towards furnishing others, who are destitute of the word of life; deserving in a two-fold sense the title which they have assumed; that of the Juvenile Bible Society.

The little sums, which, according to the regulations of their Society, they have brought together, they have, in part, applied to the purchase of *one and a half dozen Testaments*, for the benefit of the African Sunday Free Schools.

This welcome and truly gratifying donation, accompanied by the following note, was presented by a committee chosen from their own body.

Albany, May 18, 1816.

"Mr. I. G. Hutton,

"Sir, The Juvenile Bible Society of this city, have directed an appropriation of a portion of their funds to the purchase of *one and a half dozen Testaments*, for the use of the *African Male and Female Schools*, under the care of the Society of which you are Treasurer.

"Agreeable to our instructions, we have the pleasure herewith to present the *Testaments*, with our sincere wishes that they may be improved by those in whose hands they may be put, to an extent corresponding with the benevolence which has directed the donation.

"We have the honour to be your obedient servants,

G. Hutton, } *Committee.*"
C. Bryan, }

This letter was read to the male scholars, in the Uranian Hall; when the Rev. Mr. Shaw accepted the opportunity thus presented, of impressing on their minds an idea of the inestimable value of the *holy book* now presented to them; and of enforcing assiduity in the pursuit of that knowledge which will enable them to read it.

The communication was then made to the Female Scoool, under the care of Mrs. Upford, and her associates, when the recurring opportunity of recommending attention to the sacred volume was not neglected.

The Schools were uniformly *full*, if not *overflowing*. Their order and discipline, and of course their improvement, appear to be advancing. The present was acceptable—and it is thus they would present to the Juvenile Bible Society their warmest gratitude, through the medium of

Albany, May 21, 1816. THEIR FRIEND.

Christian Visitant.

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Fourth Report of the Board of Directors of the Theological Seminary, to the General Assembly of the Presbyterian Church. Read May 22d, 1816.

(*Concluded from page* 174.)

Agreeably to the direction of the Assembly, the Board have through the year been making progress, in the erection of the principal edifice for the Theological Seminary. They early appointed a committee of Building, consisting of the following Directors, viz:

Rev. Dr. Ashbel Green, Samuel Bayard, Esq. Dr. John Van Cleve, Robert Lenox, Esq. and Robert Ralston, Esq. who were to call to their aid the Professors of the Seminary. On the 26th day of September last the Corner Stone of the contemplated Building, was laid by the Board with religious solemnity. The building is to be of stone; length one hundred and fifty feet, breadth fifty, height four stories, including the basement story. The estimated cost to complete it is 47,000 dollars. This building is to contain all the public rooms of the Institution, as the Refectory or Dining-room, Kitchen, Library-room, and Lecture-rooms; the rest of the building is to be made into lodging-rooms for the students, and will, it is calculated accommodate about one hundred students. The walls of the building are now advanced to the first floor, the joists of which are part laid, and the rest ready to be laid. There are on the ground about seven hundred perch of stone, sixty thousand bricks, and about five hundred dollars worth of timber, all of which have been paid for. The work is progresing with activity, diligence and judgment. Is is expected, the building will be got under cover the ensuing Autumn.

Of the 15,000 dollars appropriated by the last Assembly for the Building, 5,401 dollars and 76 cents have been expended, leaving a balance of that appropriation unexpended of 8,598 dollars and 24 cents. It is estimated that 19,000 in addition to the sum already expended will put the building under cover.

From the above statement the Assembly will readily perceive that vigorous exertions will be necessary to increase the funds without delay.

Of the 4,000 dollars, with the unexpended balance of the former year of 583 dollars and 96 cents, put at the disposal of the Board for the general purposes of the Institution, the following sums have been expended, viz:

	D.	C.
For Professors Salaries - - - - - - -	3150	00
For Books - - - - - - - - - - -	377	50
For House rent for Professors - - - - - - -	362	16
For Sundry incidental expenses - - - - -	153	30
Total	4042	96

Leaving a balance of 544 dollars of the appropriation unexpended, subject however to the payment of 550 dollars, due to one of the Professors for salary and house rent.

The Board have the pleasure to inform the Assembly, that through the year, there have been founded for the support of indigent students three Scholarships; two of them by an unknown individual in the city of New York, communicated by Mr. Zechariah Lewis, and to take effect from November last, and the other by Robert Lenox, Esq. of the city of New York, to take effect from the present time.

The Board also with pleasure state, that the Professors have reported, that a spirit of serious inquiry and of zeal on the subject of missions appears to be gaining ground in the Seminary.

The Board beg leave to recommend to the Assembly, to put at their disposal, the interest which may accrue on the fund, for the support of indigent youth in this Seminary, that it may be appropriated agreeably to the wishes of the donors.

Signed by order of the Board,

ASHBEL GREEN, President.

JOHN M'DOWELL, Secretary.

APPENDIX.

The General Assembly of 1815, resolved, That a sum not less than *twenty-five thousand dollars* should be considered as requisite to endow a Professorship, and a sum not less than *two thousand five hundred dollars* to endow a Scholarship.

Extract of a letter from the President of the Board, in answer to a letter from Mr. Lewis, informing him of the first endowment of the first Scholarship.

"On this occasion I cannot forbear to express a wish that the pious people in our connection were more fully aware, than I think they are, of the incalculable good, that may be done by endowing Scholarships in our Seminary. To provide for the education of one minister of the Gospel after another, in an unbroken succession, perhaps to the end of time, is surely one of the most desirable achievements of christian charity, which a truly pious mind can contemplate; and this is to be done by so small a sum as 2,500 dollars. To what other object can such a sum be appropriated, that will be as likely so extensively to promote the glory of God, the good of souls and the eternal reward of the pious donor."

THE PROFESSORS OF THE SEMINARY are,

Rev. Archibald Alexander, D. D. Professor of Didactic and Polemic Theology.

Rev. Samuel Miller, D. D. Professor of Ecclesiastical History and Church Government.

* * *

FOR THE CHRISTIAN HERALD.

Obituary.

Departed this life on Monday evening the 10th inst. Mrs. SARAH WHITE, consort of Mr. Elihu White, of this city, and daughter of the Hon. John Trumbull, of Hartford, Connecticut: a lady of native delicacy and tenderness, united with firmness of mind: her manners were distinguished for sweetness and condescension, securing the esteem of all who knew her. But it was principally, as a Christian, she shone conspicuous, and the graces that adorned her most, were such as are derived alone from the Gospel of Christ the Saviour; graces that evince their divine origin by brightening in the furnace, and coming forth from the severity of their trial with proportionate lustre.

During a long illness, she submitted with meekness to the will of her heavenly Father; and when the hope of recovery was gone, a better hope sustained her spirit. Her attention had for some time past been seriously directed to the importance of the Christian profession, and she resolved to unite with her partner in the dedication of their children to that Saviour who was her only confidence: during her illness, this sacred duty, this inestimably precious privilege of the Christian parent, pressed on her mind; and at a special meeting of the Church for that purpose, the ordinance of baptism was administered to four lovely infants. She thus committed them solemnly to the guardian care of the good Shepherd who carries the lambs in his arms, and, reposing on his faithfulness, waited the hour of her departure. That hour was drawing near,—it came; not indeed without its terrors, not indeed without its trials—but these were short: He who vanquisheth death, and him that had the power of death—even that Captain of salvation who was promised to bruise the serpent's head, appeared in all the plenitude of his grace to her rescue; dispelling every doubt, and filling her soul with "joy unspeakable and full of glory." The victory was perfect: the crown appeared full in view;—and having bid adieu to her husband and children, and weeping friends, her whole desire was to depart and to be with Jesus. Sweet, inexpressibly sweet, was the voice of her gratitude. The accents of praise and prayer trembled on her lip, and her eye was raised in all the serenity of hope: a hope full of immortality, that "*hope which maketh not ashamed.*" When the moment of dissolution appeared very near, she closed her hands, and distinctly repeated the words of the proto-martyr, "Lord Jesus, into thy hands I commend my spirit." All was peace—her tranquil countenance told that she had found her rest—she sunk in sleep, soft and unruffled as the infant on its mother's breast, and continued thus about half an hour; when without a struggle she expired. Such was the death of this amiable lady.—She sleeps in Jesus! Well may those who witnessed the scene exclaim,

> "O Death, where is thy Sting!
> O Grave, where is thy Victory!

Thanks be unto God, who giveth us the Victory through Jesus Christ our Lord!"

Tuesday, June 11, 1816.

* * *

FOR THE CHRISTIAN HERALD.

Notes upon the Prophecies, respecting the second flight of the woman into the wilderness, Rev. xii.

It has been taken for granted by all the commentators upon Daniel's prophecy, and the Revelation of Jesus Christ by his Apostle John, that time, times and half a time, mean three years and a half, and that it agrees with the other texts which speak of the woman's first flight into the wilderness, as being for the space of one thousand two hundred and sixty days or years; or, forty-two months, or three years and six months.

But *why* is this taken for granted? *Why* should we understand the three *times and a half* to mean three *years and a half?* Does the most simple, original idea of *time* mean a *year?* On the contrary, does not a little child get the first idea of *time* from seeing the sun rise or set regularly, after a particular interval? It is said, GENESIS i. "The evening and the morning were the first *day*, &c." And when Nebuchadnezzar was driven from men, and had his dwelling with the beasts of the field, that it was for seven *times*, DAN. iv. But, as it is evident from several passages in the Old Testament Scriptures, that a day stands for a year in the language of prophecy, so we must take these seven *times*, to mean seven *days*, or seven *years*. For if three times and a half must be understood to mean three *years and a half*, then we must understand Nebuchadnezzar's seven times to mean two thousand five hundred and twenty days, or years; which is absurd at first view. It is obvious then to every reader, that those seven times, or days, were no more than seven years, after which he returned to give "Glory to the God of Heaven."

If we look at the 7th chapter of Daniel, we shall see that one of the ten kings (into which the Roman empire was divided,) was to arise after them, who was to be diverse from the first, and was to subdue three kings; and it is said, verse 25, "He shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand, until a time, times, and the dividing of times. But the Judgment shall sit, and they shall take away his dominion to consume and destroy it unto the end." The same thing is also spoken of, chap. xii. 7.

Now if we compare this with REV. xii. 14, where the woman's second flight into the wilderness is said to be "for a time, and times, and half a time," we shall see it remarkably explained by the death of the two witnesses, chap. xi. 19, which was to continue for three days and a half. If these two witnesses respect the Old and New Testament Scriptures, which testify of Christ, the time of their prophesying in sackcloth for a thousand two hundred and threescore days, or years; verse 3 corresponds exactly with the first flight of the woman into the wilderness; chap. xii. 6, &c. is the same with the long reign of Anti-christ, or the man of sin. But when the "set time was come to favour Zion," and the woman was to come out of the wilderness, or the true Church of Jesus Christ was to re-appear among men, all the opposition of satan, to prevent this, was in vain. See chap. xii. 7. We shall not pursue this subject any further at present, but return to the death and resurrection of the two witnesses.

When they were "*about to finish*, &c." (as the word in the original ought to be rendered,) see chap. xi. 7, they were killed, and lay dead for three days and a half. Have we not seen a memorable fulfilment of this prophecy in the new and striking events which took place in France from 1789 to the beginning of 1793? Were not the witnesses killed, when Atheism was openly avowed—when death was declared to be an eternal sleep—times and laws were changed, and *Decades* were established in place of the ancient reckoning of the days of the week, and the Lord's day wholly set aside? There was then a temporary triumph of open infidelity; or as it is expressed, verse 10, "and they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth." But we read in another place that the "triumph of the wicked is short?"

After three days and a half, the witnesses were raised again, and ascended to Heaven, out of the reach of their enemies! "And the same hour there was a great earthquake, and the tenth part of the city fell, and in the earthquake there were slain of the names of men seven thousand: and the remnant feared and gave glory to the God of heaven." I consider this prophecy to have been fulfilled in January, 1793, about three years and a half after the death of the witnesses, in 1789. What then took place in France, was like the shock of an earthquake! The tenth part of the city fell, and there were slain of the *names of men* (as it is in the original, seven thousand! The same thing is said of the remnant who *feared*, (as it ought to be rendered,) as we read in chap. xiv. 7: "Fear God and give glory to Him, &c." when the everlasting good news was to be republished, represented by an angel flying through the midst of heaven.

Thus the woman was to re-appear after the short space of three years and a half; and thus "the earth helped the woman." This has been manifested by the wonderful spread of the everlasting good news of boundless, forgiving mercy, through Jesus Christ, to guilty, dying sinners, in sending the Bible, without note or comment, far and wide among all nations, by means of Bible Societies!

This astonishing event, which so soon followed the death of the Witnesses, fulfills many striking prophecies in the Holy Scriptures, which may be attended to in my next, if this communication should be acceptable. In the mean time, I subscribe myself your friend and well wisher,

W. R. T.

AMERICAN BIBLE SOCIETIES.

THE expediency of an interchange of information between the different Bible Societies in this country, in relation to each other's proceedings, and each other's views concerning the means of advancing the common cause, appears to have been formerly too little felt; and, consequently, the communications received from each other, to this effect, have been but partial and limited. The designations, and even the existence of several Societies, have not been generally known for a long time after their formation; and a knowledge of the transactions of many of them have been confined to the immediate neighbourhood where the Societies are located. Some have never published an account of their proceedings, and others have not transmitted their Reports to sister institutions. A desire has, however, been lately manifested to a considerable extent, that a closer and more frequent correspondence should take place between the different Bible Societies in America. It appears evident, that by imparting to one another, occasionally, a knowledge of the means employed to ascertain the wants of their respective districts in relation to the Scriptures; the plans adopted for obtaining contributions to their funds, and distributing Bibles; as well as other useful intelligence, a more systematic and efficacious method of conducting their respective operations would be promoted. The reasons for this mutual interchange of information, appear to be rather increased than diminished by the establishment of "THE AMERICAN BIBLE SOCIETY." This national institution will serve to concentrate the intelligence and experience, as well as the pecuniary contributions and labours of this extensive country, and give to its combined and accumulated resources such a direction, as will be calculated, with the Divine blessing, to promote the most judicious and beneficial, as well as the widest, circulation of the Holy Scriptures, that it is practicable to effect. In order to carry on such a correspondence, it is essential that the different Bible Societies in the United States should possess a correct knowledge of the proper designation and situation of each of the Societies, and of the names and places of residence of their principal officers.

The Editor has on some former occasions, endeavoured to exhibit as correct an account of the Bible Societies in this country as could at the time be conveniently obtained. The list has lately been considerably augmented and improved, by the addition of other Societies, either lately formed, or recently known, as well as of the names of some of their officers. Though still, in some measure incomplete, it is thought adviseable, at this interesting period of Bible institutions in this country, to publish it in its present form, for general benefit. It is intended hereafter to give a statement of all the Bible Societies established in every part of the world, that may be known to us at the time.

The officers of the several Societies in the United States are respectfully requested to furnish the Editor, from time to time, with their printed Reports, as soon after their publication as may be convenient.

The number of BIBLE SOCIETIES in this country appears, according to the following list, to be ONE HUNDRED AND TWENTY-FIVE.

Besides which, there are several *Branches* and *Associations*.

Bible Societies of the United States of America.

June 15, 1816.

The American Bible Society; instituted May 11, 1816. Hon. Elias Boudinot, President, *Burlington, New-Jersey;* Rev. Dr. John M. Mason, Secretary for Foreign Correspondence, *New-York;* Rev. Dr. John B. Romeyn, Secretary for Domestic Correspondence, *New-York;* Richard Varick, Esq. Treasurer, *New-York.*

NEW-HAMPSHIRE.

1. 'The New-Hampshire B. S.;' instituted 3d June, 1812. Hon. Timothy Farrar, President, *New-Ipswich;* Rev. John H. Church, Corresponding Secretary, *Pelham;* George Hough, Esq. Treasurer, *Concord.*

2. 'The B. S. of Dartmouth College.'

MASSACHUSETTS.

1. 'The Massachusetts B. S.;' instituted 13th July, 1809. Hon. Willia Philips, President; Rev. S. C. Thacher, C. S. *Boston;* Mr. John Tappa Treasurer.

2. 'The Merrimack B. S.;' 17th January, 1810; Rev. John Andrews, President; Rev. James Morss, Corresponding Secretary; Mr. Richard Pike Treasurer, *Newburyport.*

3. 'The B. S. of Maine;' July, 1810. Rev. George Sewell, President; Rev. E. Payson, Corresponding Secretary, *Portland.*

4. 'The B. S. of Salem and its vicinity;' September, 1810. Rev. Dr. Manasseh Cutler, Pres.; Rev. Dr. S. Worcester, C. S. *Salem;* Wm. S. Gray, Treasurer.

5. 'The Hampden B. S.;' January, 1813. Rev. Dr. Lathrop, President; Rev. Samuel Osgood, Corresponding Secretary, *Springfield.*

6. 'The Middlesex County B. S.;' 16th March, 1814. Gen. John Brooks, President, *Medford;* Mr. Levi Hedge, (*Professor of Harvard College,*) Corresponding Secretary.

7. 'The Female B. S. of Boston;' 1814. Mrs. Anne Parker, President; Mrs. Susan Huntington, Corresponding Secretary, *Boston;* Mrs. Sarah Dunn, Treasurer.

8. 'The Female B. S. of Augusta;' (on the Kennebeck river, District of Maine.)

9. 'Kennebec County B. S.;' June 5, 1816.

RHODE-ISLAND.

1. 'The B. S. of the State of Rhode-Island and Providence Plantations;' instituted 3d September, 1813. His Excellency W. Jones, Esq. President; Thomas Burgess, Esq. Correspoding Secretary, *Providence.*

2. 'The Providence Auxiliary B. S.;' August, 1816. Hon. J. Burrill, jr. Esq. President; Benjamin Cowell, Esq. Secretary.

CONNECTICUT.

1. 'The Connecticut B. S.;' instituted 11th May, 1809. His Excellency J. C. Smith, President, *Sharon;* Henry Hudson, Esq. Corresponding Secretary; Joseph Rogers, Esq. Treasurer, *Hartford.*

2. 'The Fairfield County B. S.;' 5th Oct. 1814, at *Danbury.* Hon. Jonathan Sturges, President; Rev. Elijah Waterman, Secretary.

VERMONT.

1. 'The Vermont B. S.;' instituted Oct. 1812. Hon. C. Marsh, Esq. President, *Woodstock;* Rev. Chester Wright, Secretary, *Montpelier;* Jeduthun Loomis, Esq. Treasurer.

2. 'The Windham County B. S.;' Dec. 1813.

3. 'The Addison County B. S.;' January 18th, 1814.

4. ‘The Orange County B. S.;’ Feb. 22d, 1814.
5. ‘The Windsor County B. S;’ March, 1814.
6. ‘The Jefferson County B. S.;’ June 9th, 1814.
7. ‘The Franklin County B. S.; June 9th, 1814.
8. ‘The Rutland County B. S.;’ Sept. 28th, 1814.
9. ‘The Caledonia County B. S.;’ Oct. 6th, 1814.
10. ‘The Orleans County B. S.;’ Oct. 19th, 1814.
11. ‘The Chittenden County B. S.’
12. ‘The Washington County B. S.’

NEW-YORK.

1. ‘The New-York Bible and Common Prayer-Book Society;’ instituted September, 1809. Rt. Rev. Bishop Hobart, D. D. President; Rev. B. T. Onderdonk, Secretary; *New-York;* Gulian Ludlow, Esq. Treasurer.

2. ‘The New-York B. S.;’ Nov. 1809. Rev. Dr. P. Milledoler, Pres.; Mr. John E. Caldwell, Cor. Secretary; Mr. Cornelius Heyer, Treasurer, *New-York.*

3. ‘The Albany B. & C. P. B. S.; Sept. 1810. Rev. Timothy Clowes, Cor. Secretary, *Albany.*

4. ‘The Albany B. S.;’ Oct. 1810. Rev. Dr. J. M. Bradford, President, *Albany;* Harmanus Bleecker, Esq. Cor. Secretary, *Albany;* E. F. Backus, Treasurer.

5. ‘The Oneida B. S.;’ 15th Nov. 1810. George Huntington, Esq. President; Rev. Henry Dwight, Cor. Secretary, *Utica;* W. G. Tracy, Esq. Treasurer, *Utica.*

6. ‘The Orange Bible and Tract Society;’ June, 1811. Rev. John Johnston, Cor. Secretary, *Newburgh.*

7. ‘The Otsego County B. S.;’ June, 1812. Rev. D. Nash, President; Rev. John Smith, Cor. Secretary; George Pomeroy, Treasurer, *Cooperstown.*

8. ‘The Washington County B. S.;’ 1st Jan. 1813. Rev. Dr. Proudfit, President, *Salem;* Rev. A. Bullions, Cor. Secretary, *Cambridge.*

9. ‘The Female B. S. of Geneva;’ May, 1813. Mrs. Hannah Axtel, President; Mrs. Ann Cary Dox, Cor. Secretary, *Geneva;* Mrs. Ann Collins, Treasurer.

10. ‘The Auxiliary N. Y. B. S.;’ 28th June, 1813. H. W. Warner, Esq. President; W. C. Mulligan, Esq. Cor. Secretary; Ezra C. Woodhull, Treasurer, *New-York.*

11. ‘The Schoharie B. S.;’ 1814. Rev. Mr. Miller, President, *Kobuskill;* Alexander Boyd, Esq. Secretary, *Middlebury;* John Ingold, Esq. Treasurer.

12. ‘The Poughkeepsie Female B. S.;’ July, 1814. Mrs. Elizabeth Tappen, President, *Poughkeepsie.*

13. ‘The Female B. S. of Kingston;’ 1814. Mrs. Robert Gosman, President; Miss Catharine Weller, Secretary.

14. ‘The Female B. S. of Amenia;’ 1814.

15. ‘The B. S. of Union College;’ 1814. Mr. Wm. Averill, President; Mr. D. C. Colden, Sec’y; Mr. Fred. Tiffany, Treasurer, *Schenectady.*

16. ‘The Westchester Auxiliary B. S.;’ 8th Feb. 1815 Hon John Jay, Esq. President, *Bedford;* Rev. Mr. Jackson, Cor. Sec’ry; Wm. Barker, Esq. Treasurer, *Mount Pleasant.*

17. ‘The Cayuga County B. S.;’ 22d Feb. 1815. Rev. Hezekiah N. Woodruff, President; Rev. Seth Smith, Sec’y, *Genoa;* Mr. Horace Hill, Treasurer.

18. ‘The Long-Island B. and C. P. B. S.;’ June, 1815. Joshua Sands, Esq. President; Rev. E. M. Johnson, Secretary.

19. ‘The Dutchess County Bible and Common Prayer Book Society;’ June 24th, 1815. Dr. Samuel Bard, President, *Poughkeepsie;* Hon. Thomas I. Oakley, Sec’ry; Wm. Davis, Esq. Treasurer.

20. 'The B. S. of Rensselaer County;' July 11th, 1815. Rev. Jonas Coe, President; David Buel, Jun. Esq. Cor. Sec'ry, *Troy*.

21. 'The Auxiliary Bible and Common Prayer Book Society of Long Island;' July, 1815.

22. 'The Bible Society of Saratoga County;' 24th Aug. 1815. Rev. Dr. S. Blatchford, President, *Lansingburgh;* Rev. Gilbert McMaster, Cor. Sec'y, *Galway;* Elisha Powell, Esq. Treasurer.

23. 'The Columbia, Green, and Delaware Auxiliary B. and C. P. B. Society;' 18th Sept. 1815, at *Athens*.

24. 'The Long Island B S.;' 20th Sept. 1815. Adrian Vansinderen, Esq. President; Rev. D. S. Bogart, Cor. Sec'ry, *Hempstead Harbour;* John Titus, Treasurer.

25. 'The Delaware B. S.;' January, 1815. Rev. Wm. McAuley, President; Mr. Charles A. Foote, Secretary, *Delhi;* Peter Penfield, Esq. Treasurer.

26. 'The B. S. of the County of Green;' 6th Sept. 1815. Rev. Mr. Hotchkin, President, *Greenville;* Elisha Wise, Esq. Cor. Sec'ry, *Catskill*.

27. 'The Female B. S. of Cortland County and its vicinity;' Sept. 1815. Mrs. Aurelia Walker, Cor. Sec'ry, *Homer*.

28. 'The Suffolk County B. S. Oct. 1815. Rev. Zechariah Green, President, *Sataucut;* Rev. Mr. Gardiner, Sec'ry, *Sagharbour*.

29. 'The B. S. of Clinton County; 1816.

30. 'The B. S. of Essex County; 1816.

31. 'The B. S. of Granville, Washington County;' 1816.

32. 'The Auxiliary N. Y. B. & C. P. B. S.;' January 26, 1816. Clement C. Moore, Esq. President; Benjamin Haight, Esq. Cor. Secretary; Francis B. Winthrop jun. Esq. Treasurer.

33. 'The Juvenile Female B. S. of Kingston;' Miss Adeline Tupper, President; Miss Mary Ann Brower, Treasurer; Miss Catherine Ten Eyck Sec'y.

34. 'The Juvenile Bible Society of Albany;' 1816.

35. 'The New-York Female Auxiliary Bible Society;' May 14, 1816. Mrs. P. Livingston, First Directress; Mrs. S. Ledyard, Cor. Secretary; Miss H. L. Murray, Treasurer, *New-York*.

NEW JERSEY.

1. 'The New-Jersey B. S.;' instituted 5th Dec. 1809. Elias Boudinot Esq. L. L. D. President, *Burlington;* Samuel Bayard, Esq. Cor. Sec'ry, *Princeton;* John Neilson, Esq. Treasurer.

2. 'The B. S. of Nassau Hall;' March, 1813. Mr. Backus Wilbur, President, *Princeton;* Mr. W. McDowel, Cor. Secretary, *Princeton*.

3. 'The Newark B. S.;' 1814. Rev. David Jones, President; W. Ward, Esq. Sec'ry; James Crane, Treasurer, *Newark*.

4. 'The Female B. S. of Burlington;' 1814. Mrs. Tace Wallace, President; Miss Susan B. Wallace, Sec'ry.

5. 'The B. S. of Cumberland County;' Aug. 1815. Rev. Jonathan Freeman, President; Jonathan Elmer, Esq. Cor. Sec'ry, *Bridgetown*, W. Jersey.

6. 'The B. S. of Gloucester County;' Rev. Simon Wilmur, President; M. C. Fisher, Secretary.

7. 'The Female Bible and Common Prayer Book Society of Newark;' May 23, 1816. Mrs. Bayard, President; Miss Jane Macomb, Cor. Secretary; Mrs Maverick, Treasurer.

PENNSYLVANIA.

1. 'The Bible Society of Philadelphia;' instituted 12th Dec. 1808. Rt. Rev. Bishop White, President, *Philadelphia;* Rev. James Milnor, Cor. Sec'ry, *Philadelphia;* Robert Ralston, Esq. Treasurer.

2. 'The Auxiliary B. S. of Philadelphia;' 1813. Rev. Jackson Kemper, President; Mr. J. V. Cowell, Cor. Sec'ry.

3. 'The B. S. of Pittsburg;' 1814. Rev. Mr. Taylor, President; Rev. John Black, Cor. Secretary: Mr. Robert Patterson, Treasurer.

4. 'The Female B. S. of Philadelphia;' 16th March, 1814. Mrs. Robert Ralston, President; Mrs. E. Chauncey, Cor. Sec'ry, *Philadelphia*.

5. 'The Female B. S. of Carlisle;' 1814.

6. 'The Female B. S of Newville,' (near Carlisle,) 1814.

7. 'The B. S. of Washington, Pennsylvania;' 5th Sept. 1814. Rev. John Anderson, President; Rev. Matthew Brown, Cor. Sec'ry.

8. 'The Auxiliary B. S. of Northumberland County;' 1814. Mr. Samuel Bond, *Chillisquaque.*

9. 'The Franklin B. S.;' 12th Dec. 1814. Rev. David Denny, President, *Chambersburgh;* Rev. John Lind, Sec'y, *Greencastle;* John Findley, Esq. Treasurer, *Chambersburgh.*

10. 'The Auxiliary B. S. of Lancaster County;' 2d May, 1815. Rev. Henry Muhlenberg, D. D. President; Charles Smith, Esq. and James Houston, Esq. Cor. Secretaries.

11. 'The Auxiliary B. S. of Harrisburg;' Rev. Mr. Schaffer, Sec'ry.

12. 'The Meadville B. S.;' Roger Alden, Esq. President, *Meadville,* (Allegany C.)

13. 'Mercer B. S.;' *Mercer County.* Joseph Smith, Esq. President; Hugh Bingham, Secretary; Thomas Templeton, Treasurer.

14. 'The African B. S.' Rev. Absalom Jones, President; Russel Perrot, Cor. Secretary; Robert Douglass, Treasurer, *Philadelphia.*

15. 'The Juvenile Female B. S. of Philadelphia.' Miss Haslett, President.

Also nine Bible Associations in the city of Philadelphia and its vicinity. For particulars, see Eighth Report of the Philadelphia B. S.

DELAWARE.

1. 'The B. S. of Delaware;' 1814. Rev. J. E. Latta, President; John Rumsey, Esq. Secretary, *Wilmington.*

MARYLAND.

1. 'The B. S of Baltimore;' instituted 24th Sept. 1810. Rt. Rev. James Kemp, Pres.; Rev. Daniel Kurtz, and Rev. W. E. Wyatt, Cor. Secretaries; Alexander Fridge, Esq. Treasurer, *Baltimore.*

2. 'The B. S. of Prince George's County;' 1814. Rt. Rev. Dr. T. S. Clagget, President; Richard W. West, Esq. Secretary.

3. 'The Female Auxiliary B. S. of Baltimore;' April, 1814. Mrs. Dr. Inglis, President; Mrs. G. Dugan, Corresponding Secretary; Mrs. W. Hartshorn, Treasurer.

4. 'The B. S. of the Eastern shore of Maryland and Virginia;' 11th Jan. 1815. Rev. J. B. Slemons, President; John C. Handy, Esq. Secretary, *Snow Hill,* Maryland.

5. 'The Hagerstown B. S.;' — Anderson, Esq. Secretary.

THE DISTRICT OF COLUMBIA.

1. 'The B. S. of the District of Columbia;' 1814. Rev. Dr. James Muir, President, *Alexandria;* Rev. H. W. Wilmer, *Alexandria,* and Rev. S. B. Balch, *Georgetown,* Cor. Secretaries; Thomas Vowell, Esq. Treasurer.

VIRGINIA.

1. 'The B. S. of Virginia;' instituted 22d June, 1813. Rev. J. H. Rice, Cor. Secretary, *Richmond.*

2. 'The B. S. of Frederick County;' Jan. 1814. Rev. Wm. Hill, President; Rev. W. Meade, Cor. Secretary, *Millwood;* Mr. James Little, Treasurer.

3. The Norfolk B S.;' 1814. James Nimmo, Esq. President; William Maxwell, Esq. Cor. Secretary, John M'Phail, Treasurer, *Norfolk.*

4. 'The Fauquier B. S.;' April, 1813. Richard C. Norton, Esq. Cor. Secretary, *Warrington.*

5. 'The B. S. of Berkley County;' 1814. Rev. John Hoge, Cor. Sec'y, *Martinsburgh.*

6. 'The B. S. of Fredericksburgh;' 6th May, 1814. Rev. S. B. Wilson, President; Rev. E. C. McGuire, Cor. Sec'y, David Henderson, Treas. *Fredericksburgh.*

7. 'The B. S. of Jefferson county;' 1814. Rev. John Matthews, Cor. Secretary, *Shepherdstown.*

8 'The Rockingham B. S.; 1814. Rev. George Bourne, Cor. Sec'y, *Harrisburg.*

9. 'The Saunton B. S.;' (Augusta County,) 1814. Samuel Clarke, Esq. Cor. Sec'y, *Saunton.*

10 'The Female Auxiliary B. S. of Manchester;' (Chesterfield County,) 1814.

11. 'The New Providence B. S.;' in Rockbridge County, 1814. Rev. Samuel Brown, President.

12. 'The Loudon B. S.;' at *Leesburg.* L. Lee, Esq. President.

NORTH CAROLINA.

1. 'The B. S. of North Carolina;' Jan. 1814. Rev Dr. Hall, President; Joseph Gales, Esq. Sec'y; B. S King, Treasurer.

SOUTH CAROLINA.

1. 'The Beaufort B. S.;' March, 1810. Rev B. M. Palmer, and Rev J. B. Campbell, Cor. Secretaries, *Beaufort.*

2. 'The B. S. of Charleston;' June 1810. Gen Charles C. Pinckney, Pres.; Rev. Dr. A. Flinn, Cor. Sec'y, *Charleston.*

GEORGIA.

1. 'The Georgia B. S.;' July, 1810. John Bolton, Esq. Pres.; Rev Dr. Henry Kollock, Cor. Sec'y, *Savannah.*

OHIO.

1. 'The Ohio B. S.:' Oct. 22d, 1812. Gen Rufus Putnam, President; Rev. S. P. Robbins, Cor. Sec'y; David Putnam, Esq. Treas. *Marietta.*

2. 'The Scioto B. S.;' Jan. 25th, 1814. Rev John Andrews, Pres.; *Chilicothe;* Rev James Hoge, Sec'y, *Columbus;* Robert G. Wilson, Treasurer, *Chillicothe.*

3. 'The Connecticut Reserve B. S.;' June, 1814. Elizur Wright, Esq. Pres.; Rev John Seward, Sec'y, *Warren;* Zalmon Fitch, Esq. Treasurer.

4. 'The Miami B. S.;' at *Cincinnati.*

5. 'The Female Bible and Charitable Society of Dayton.'

6. 'The Millcreek Female B. S.;' 1815, Mrs. Charlotte Chambers Risk, President, *Ludlow Station.*

7. 'The Urbana B. S.;' 15th Feb. 1816.

KENTUCKY.

1. 'The Kentucky B. S.;' inst. 1810, and re-organized in 1812. Rev H. Bishop, Pres.; Eben. Sharpe, Esq. Cor. Sec'y, *Lexington.*

2. 'The Cumberland B. S,;' Dr Donnel, President, *Sumner County.*

3. 'The East Tennessee B. S.;' 13th Jan. 1816. Thos. Emmerson, Esq. Sec'y, *Knoxville.*

TENNESSEE.

1. 'The Nashville B. S.;' Jan. 1813.

LOUISIANA.

1. 'The Louisiana B. S.; 9th March, 1813.' Benj. Morgan, Esq. Pres.; Alfred Hennen, Esq. and N. Morse, Esq. Cor. Secretaries, *New-Orleans;* Hon. F. X. Martin, Esq. Treasurer.

MISSISSIPPI TERRITORY.

1. 'The Mississippi B. S.;' March 27th, 1813. His Excel. Gov. Holmes, Pres. *Natchez;* John Henderson, Esq. Sec'y, *Natchez.*

INDIANA TERRITORY.

1. 'The Vincennes B. S.'

2. 'The Jeffersonville and New Albany B. S.;' 29th February, 1816. Gov. T. Posey, President, *Jeffersonville;* Samuel Merriweather, Esq. Cor. Secretary; T. Posey, Esq. Treasurer.

THE

CHRISTIAN HERALD.

VOL. I.] *Saturday, June 22,* 1816. [No. 13.

THE two following narratives are from the *Evangelical Magazine,* a monthly publication edited in London. Our pages have already been enriched with several extracts from that excellent work; and we intend occasionally to make similar selections from it, not only on account of the great merit of its productions, and their suitableness to the religious principles and taste of most of our readers, but also, because it is not republished in this country, as some other European Magazines are, and its matter is therefore new to most of those who take our paper.

MRS. ELLIS,

Of Rockbrook, Kilkenny.

MRS. ELLIS was the daughter of Mr. Geale, a respectable gentleman, near the Kilkenny Colliery. Receiving a fashionable education, she early imbibed a taste for those pursuits which frequently prove the destruction of their deluded votaries; and, as she increased in years, her passion for worldly pleasures increased. Though professedly of the Church of England, she had not even the form of godliness.

Caressed by a numerous acquaintance, Miss G— continued a lover of pleasure more than a lover of God, in danger of everlasting ruin; yet insensible of her state, till some time after her marriage with Henry Ellis, Esq. of Rockbrook, in the county of Kilkenny; when He, who worketh all things after the counsel of his own will, determined to bring her to the knowledge of himself. Her reflective mind, aided by her solitary situation, led her to think upon the most important subjects, to which she was more induced by a gracious Providence leading her to hear a Gospel minister, who occasionally preached in the neighbourhood. His earnest, energetic manner, and the subjects he treated, so dissimilar from what she had heard in the neighbouring churches, excited her most serious attention. The word soon took full possession of her heart. An entire change ensued;—her understanding was engaged in a new subject;—her will bent to new pursuits;—her affections flowed in a new channel;—and she found herself in a new world.

From this time she made a conscience of staying at home, in order to do good to all within her influence, except when duty called her abroad. The poor and indigent were the objects of her particular attention; and never had she so much enjoyment in temporal things, as when they enabled her to contribute to the happiness of the needy. She was remarkably neat and plain in her dress; and when rallied upon it by her gay acquaintances, her reply was, "How many thousands of my fellow-creatures are naked, and suffering hunger, while unworthy I am so well clothed and fed!" Indeed, like Dorcas, her delight was in preparing clothing for the naked, and food for the hungry. Her zeal in the service of God, and attendance upon all the means of grace, was lively and fervent; so that she greatly kept up the hands of whoever ministered the word; and was instrumental in drawing forth all the energy of his soul for the good of the people. The holy Scriptures were her daily food; she particularly dwelt upon the *promises*, which, with holy confidence, she was enabled to make her own.

Her own experience now proved, that "Wisdom's ways are ways of pleasantness." She found the Saviour's yoke easy, and could not be satisfied with the enjoyment of those blessings herself, without endeavouring to make others partakers of the same. She saw the awful state of those who were far from God, and endeavoured to be instrumental in bringing them nigh, by directing them to Him, whose blood cleanseth from all sin. As she was zealous in bearing testimony for the truth as it is in Jesus, so her gracious Master made her word a blessing to several persons, among whom were two Roman Catholic women, who, through her instrumentality, are now adorning the doctrine of God our Saviour. In the summer of 1812, she was ordered by her physician to Mallow, in the county of Cork, for the benefit of her declining health. While here, she became acquainted with a gentleman of great respectability, whose precarious state of health excited in her an earnest desire to speak to him of eternal things. After some fruitless endeavours (as he seemed much averse to any intimacy with her, and the young lady who accompanied her, on account of their being Methodistically inclined,) she at last succeeded in gaining his good opinion, and permission to speak to him freely of an eternal world; and so wonderfully did the Lord bless her humble attempts, that he returned home altogether a changed man.

The death of this excellent woman was brought on by a consumption, under which she laboured above sixteen months. When an eminent physician had maturely considered her case, she asked him what his opinion of her was. He hesitated for some time; on which she mildly pressed him for an answer; when he frankly told her, he could not flatter her with any hopes of recovery. She thanked him for his candour, and with cheerfulness added, "I am not afraid of death, whenever God is pleased to call me home." During her illness she often expressed deep regret at not being more alive to God continually, and more zealous than she felt her soul to be, lamenting her unprofitableness; yet she had a fixed confidence in the fullness and richness of the salvation of Jesus Christ. One day, when Mr. Ellis, seeing her in pain, spoke to her of the state of her mind, with some degree of anxiety, she replied to him, "My dear, you speak to me as if you feared my soul was not happy in God; but *I am very happy*, and have been so a long time past." She bore her long and painful illness with uncommon patience, and was blessed with the full enjoyment of her intellectual powers to the last. A few days before her death, she said, "This body will soon hunger and thirst no more, nor be sensible of pain: it will have the bread of eternal life to feed on, and rest in the arms of Jesus Christ for ever."

On Good Friday, when asked what day it was, she said, "This is the day on which my Saviour suffered on the cross for me, and washed me from my sins in his own blood; and I shall soon be with him." On Saturday, the day before her departure, she said to those attending her, "Girls, hold out a little longer, it will soon be over;" and when in great pain, a groan escaped her, she cried, "Oh, shame on me! how unlike a Christian!" On this day she told the friend of her bosom, Miss H—, that she had a very clear and sweet view of her acceptance with God. When she had almost lost her speech, she was asked if she then found the Lord Jesus precious to her soul; she exclaimed, with a strong voice, "O yes!" After this she spoke no more, but calmly resigned her breath, about three o'clock on the morning of the Resurrection, the 18th of April, 1813, aged 34 years; lamented, because beloved, by all who knew her; but by none so much as by the inmates of her own family, before whom her meekness, piety, and sanctity of manners, shone with peculiar lustre. *Dublin.*

MRS. TALBOT.

THE Memoir of the Rev. William Talbot, in your Magazine for October, 1815, gave me, and no doubt many thousands, an extraordinary pleasure.

Mrs. TALBOT I knew well; and many names mentioned in the Memoir I recollect with peculiar interest. I assisted Mr. Cadogan at Reading and Chelsea for some years; lived in his house at Reading, with him and Mrs. Cadogan; and saw much of Mrs. Talbot. I thought, therefore, that the following short account of Mrs. T— would gratify many of your readers. I had the account from my most beloved friend, the late Rev. John Eyre; and some persons mentioned in it, are now living at Reading.

When Mrs. T— was returned to Reading, after Mr. Talbot's death, and finding her circumstances so narrow, that she could not retain even one servant, nor knew how to live herself, she called one maid (now Mrs. Bayley, or Baylis,) into her room, and told her they must part, since she knew not how to live herself.—"No;" replied the beloved maid, "I will never leave you; nor shall you want a servant, or any thing else while I live. I will maintain you with my own hands, and wait on you while you live." When they were both recovered from a profusion of tears, Mrs. Talbot desired the maid to send Joseph, the man-servant, to her; to whom she rehearsed nearly the same words, telling him they must part, for the reason assigned to the maid. Joseph, with eyes full of tears, replied,—"No, Madam, I will never leave you; nor shall you want a servant while I live; nor shall you want while I can labour. I can maintain you well enough and myself by my labour." When this trying scene was sometime ended, Mrs. Talbot called the other servant, and told her the reasons why she must discharge her. With her answer I will not trouble the reader.

Mr. Cadogan hearing of Joseph's and the good maid's conduct towards Mrs. T—, promoted him to the clerk's place soon after this, it being vacant. I believe it might be about 20*l*. per annum. A matrimonial connexion soon took place between Joseph and this excellent young woman; and from it sprang a fine boy, whom the writer knew well when a child, and who is now a clergyman, and serves two churches, or did serve them some years ago, near Oxford. A relation of Mrs. Talbot, hearing of her embarrassed circumstances, and being a person of ample fortune, settled a very handsome annuity on her for life. Joseph Baylis and his wife lived with her the remaining part of her life; and he became, I believe, parish clerk as well as the former; by which a very decent income was settled on a most worthy man.

Mrs. T— sent daily from her table, and, I believe, in general, before she helped herself, to the sick and poor, plates of meat, from two to perhaps six or eight at times. This was done with so much meekness, and so free from all ostentation, that the writer, who often ate her bread, has been overwhelmed with her spirit and her bounty.

Mr. Cadogan and Mrs. T— seemed to strive who should do most for the poor of the flock; and let me indulge my soul in saying, that their love and kindness were directed to Christ's sheep, whether called churchmen or dissenters. The dissenters frequented his Church on his lecture evenings; and he and Mrs. Talbot lived in Christian union with them. Mr. Meech and his excellent lady were among Mr. C—'s most intimate friends. Oh, how Mr. Cadogan, Mrs. Talbot, and Mr. Meech, would have hailed the Bible Society and the Missionary Societies, had they lived to have seen these, and to have read of what God is doing by them in the world!—They would have rejoiced to have seen how these Societies have drawn pious churchmen and dissenters close together; and proved that they have one cause at heart; and one Master, Jesus. They would have sent "Velvet Cushion," and its Answers, into darkness, as tending to divide them whom Jesus Christ hath united in one family, and in whom he reigns.

I am, Sir, your affectionate friend in Christ,

A PRESBYTER OF THE CHURCH OF ENGLAND.

St. Edmundsbury.

JUVENILE DEPARTMEMT.

From the Sunday School Repository.

"A circumstance lately occurred in this school, which, as you have frequently requested me to communicate such anecdotes, I am induced to mention. It was very gratifying to Mr. C— and me, as we have always endeavoured to impress on the minds of the children, that acts of love and tenderness are duties all owe to each other, and that our Lord's impressive exhortations to charity applied not merely to such as have money to bestow, but to all who can even give a cup of cold water to his fellow creature in distress.

"A little orphan boy, who had been a considerable time at the Free School, was some time ago thrown destitute on the charity of the town, by the inhumanity of his aunt, who turned him out of doors to seek a friendlier shelter, which he found for several nights with some of his little companions, who took him home with them, till his board was taken from a decent woman with whom he now resides. From the peculiar circumstance of his case, however, a lively interest was excited in his favour among his little school-fellows; and at the commencement of winter, Mr. C— and I were surprised to hear them propose to raise what they termed a subscription, to buy poor little Edward a pair of shoes; money, however, few of them had; but many of them had tickets acquired by good conduct, one hundred of which entitled them to one shilling at Christmas, and on making their wishes known to us, we readily consented to advance the money for them, to devote to so laudable a purpose. We further told them, that if any boy were disposed to labour in so good a cause, he should receive extra tickets in proportion to his diligence in learning extra tasks. Accordingly a number of them forsook their accustomed sports (no small sacrifice,) to commit to memory portions of the Scripture, and in the course of sixteen or seventeen days, nearly six hundred tickets were raised, with the amount of which they purchased the shoes, and joyfully presented them to their little favourite. This matter was entirely at their own suggestion; one little boy pleaded the orphan's cause among the rest with much simplicity, and several who were also orphans, as ready as he, subscribed the fruits of their diligence, to the amount of three pence or four pence, with the utmost alacrity and good will."

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A lady who was employing herself in the benevolent work of collecting subscriptions for the Stroud Bible Association, called at a cottage where a family resided, some of the children of which attended a Sunday School. In the course of conversation with this family, it appeared that the father of the family was in the habit of profane swearing, and that one of the daughters who attended a Sunday School, reproved her father for swearing, in the following manner, sobbing as she spoke, "Father, don't swear, for if the lady who takes care of the Sunday School, should know that you use such words, I am afraid she would turn me out of the School; and do come and hear the minister, for if you hear him, I don't think you would swear any more."

◆

In a mountainous district in Ireland, a family had been visited with sickness. In their solitude, there was as little help from the world, as intercourse with it. The father died, and the mother was soon afterwards on her death bed. As she felt the hand of death upon her, she was much distressed for her five children, almost infants, whom she was about to leave friendless and without support. Her eldest boy seeing her grief, brought the Bible which he had been taught to read in a Sunday School, and pointing out the promise of God to be a Father to the fatherless, soothed the last hours of his dying mother. The lad was found thus engaged by a charitable person who traversed the district, and by whose exertions, provision was made for the family.

◆

MORAVIAN MISSIONS.

For the following brief account of the attempts made by the United Brethren to introduce the Gospel among the *Calmucs* in Astracan, (on the River Wolga,) we are indebted to the civility of the Rev. Charles G. Reichel, Moravian Bishop at Bethlehem, (Pennsylvania.)

The United Brethren, from the earliest times of the revival of their Church, have been desirous to become, under Providence, the means of propagating the truths of the Gospel among the heathen nations in the interior of Asia, and an attempt was made by three of them in the year 1742. Political disturbances prevented them at that time from pursuing their object; and after suffering imprisonment and various other inconveniences at Moscow, they were obliged to return to Germany in 1747. An opportunity having been subsequently afforded the Brethren of vindicating their intentions and conduct to the Russian government, an Imperial *Ukase* was passed in February, 1764, permitting them to settle in the empire, and protecting them in the free exercise of the discipline of their Church. Thus encouraged, and with a view to their grand object, the commencement of a colony was made, in August, 1765, at Sarepta, in the Kingdom of Astracan, which has since, notwithstanding numerous dangers and difficulties, became a flourishing settlement, by the accession of fresh members from Germany, and internal increase. The vicinity of various Calmuc hordes, afforded opportunities of becoming acquainted with their language, and translating into it a considerable part of the New Testament; and the children of these *Nomadic* people have been frequently intrusted to the education of the *Brethren*, during their occasional visits in the neighbourhood of Sarepta; but their habits of living, and the craftiness of their priests, frustrated every attempt which has been made to introduce the Gospel among them. No opportunity has, however, been neglected to renew these endeavours, and we learn by the latest arrivals from Germany, that the Brethren, John Goltfried Schill, and Christian Huebner, after having acquired a competent knowledge of the language from Brother Neitz, who formerly resided among the Calmucs, had joyfully accepted a commission to endeavour to make known the way of salvation to the Torgut horde, and to distribute among them portions of the New Testament which have been printed in the Calmuc language by the British and Foreign Bible Society. They were dispatched by the elders of the congregation in Sarepta, with the prayers and blessing of their Brethren, on the 30th of May, 1815, and arrived in safety, accompanied by Brother Loos, at the encampment of the Torgut horde. On the 22d of June, they were presented to the Chan, who received them in the most friendly manner, and himself appointed them an instructor in the language, who had formerly been Chan of a smaller horde of Calmucs. The numerous disappointments which we have experienced in this quarter, and the serious and singular difficulties with which the undertaking is attended, will, we doubt not, be motives to our Christian friends and brethren to give us the support of their good wishes and prayers.

BRISTOL MISSIONARY SOCIETY, (ENGLAND.)

The following is the speech delivered by Major General Prole, (in the service of the Honourable East-India Company at Bengal,) who most ably filled the chair, at a late meeting of the Society.

"After a military service of forty years, including an actual residence of thirty-six years in India, I can truly say, that the people of the East are in a deplorable state of darkness, with respect to religion. They do indeed profess to believe in a Supreme God, but their popular deities resemble those of Greece and Rome; as Cowper says, "Gods such as guilt makes welcome." If our forefathers, under the dominion of the Druids, and their cruel superstitions, were to be pitied, so are the Hindoos under their Bramins, and the dominion of the power of darkness; by which I would express not only literal devils, but the power of ignorance, superstition, prejudice, and sin, which is the blackest of darkness. I have twice passed the Temple of Juggernaut, marching with troops, and both times we were halted to afford an opportunity for the Hindoos to worship the idol. I beheld the avenues of the Temple strewed with skulls and human bones, and heard one of our own young surgeons exclaim in professional enthusiasm, "O what a glorious study is here!" I have been a witness of the enthusiasm with which the Hindoos expose themselves to probable martyrdom, by crowding with fanatical violence, to only ordinary worship of the idol. At the first time of our passing, one man was trampled to death, and others were dangerously bruised. On the return of the troops, several more were much hurt, for there were eight battallions of Sepoys; I observed that the Bramins who inhabited the Temple were in general fat and sleek, and seemed to be despotic lords of the town and its population. The contrast between the former and the latter was extreme; the people and their houses presented the deplorable spectacle of famine, disease, filth, and cruel oppression. I well remember, that I felt horror in marching through the streets, not only from the above general appearance of misery, but from the howlings and screamings of the women, who came, wringing their hands, to the doors of their houses, and fell on their knees to the British officers as they passed. The immediate cause I do not certainly know, for there was no halt at that time, nor any notice taken; but I apprehend that they implored protection from the cruel tyranny of their masters. Many of the Hindoos, who are British subjects, are not afraid to speak their sentiments in confidence respecting the character of the Bramins. I recollect that a shopkeeper in the bazar of the battallion of which I had the temporary command, in the campaigns of Marquis Cornwallis, requested me to furnish him with a written passport and credentials, as he intended to embark from Madras, and not to return to Bengal by land. I inquired the cause of a resolution so uncommon to a Hindoo, and he told me frankly, that if he were to pass by the Temple of Juggernaut, the rapacity of the Bramins would strip him of all that he had saved in the course of the war by his industry; at the same time he spoke of them as remorseless plunderers. The countenance of the Bramins of Juggernaut, had, in general, a fierceness and wildness of expression, which reminded me of maniacs, and even demoniacs; yet it was mixed with an intelligence in the eyes, which seemed to announce "the depths of Satan." I have also seen on other occasions, the Braminical-Priest (like the Priestess of the Delphic Oracle,) apparently possessed by his demon in a manner incredible, and inconceivable, without occular demonstration. I have seen their temple ornamented (if I may so speak,) with all the orders of infernal architecture, displaying all the sins of the cities of the plain in human figures, and exhibiting evil spirits under the significant emblems of serpents, toads, alligators, and other destructive or abominable reptiles! Such are the Gods of these deluded people; and they are precisely such as St. Paul describes them in the first chapter to the Romans, viz. "vile affections, four-footed-beasts, and creeping things." Their morality, generally speaking, and with few exceptions, is such as may be expected to flow from sources so impure, and such as the Apostle describes in the conclusion of the chapter. They are in a degree peculiar to heathen countries, liars and thieves. Perjury is so common as scarcely to be thought a crime; I have heard a Bramin say, "it is God who commits all the sin that men commit, for men cannot help it, if they are ordained to it." It is very common with the natives of India to poison each other. I once saw a mother take her infant from her bosom, and dash it down upon the stones. It is true, that she was in a crowd and much pressed, and the child teazed her by screaming. She was riding on a poney on a line of march, and the Provost guard was behind, driving on the baggage. Fearful of being overtaken, and perhaps beat, and enraged at the cries of the child, she cast it down on the rocky ground. As they make but little scruple to murder each other, so they commit suicide with astonishing firmness, and apparent indifference, sometimes by poison, by sword, or by drowning; and this is exclusive of religious suicides, such as burning and burying themselves alive. Another source of misery to the superstitious Asiatics, is their unbounded belief in, and pretended practice of, magic. If a man or woman is taken ill, and does not know exactly to what cause to ascribe the illness, they generally impute it to witchcraft. They then look about for the author; that is to say, they consider who hates them, or whom they hate, and then they take it for granted that that person is the witch. The consequence is, either open accusation and persecution, or secret revenge; they generally prefer the incantations of their pretended magicians, to the skill and medicines of European surgeons, in cases of sickness; and I have known instances of death in consequence of this infatuation. A Hindoo Sepoy once said to me, "Sir, you Europeans are much nearer to God than we Hindoos." Another Sepoy said, "Sir, my religion is, I think, the worst in the world, for we are so bound and shackled by prohibitions and external ceremonies, that life becomes a burden." Surely they who bring a certain remedy for all these evils, are true philanthropists; and as nothing less than 'the love of God in Christ' can inspire such benevolence, there can be no doubt of the divine approbation of Missionary labours in the great day of the Lord Jesus. In fine, we can truly appreciate the importance and necessity of missionary labours, only by considering, that all the best natural qualities of man, cannot save the soul from perdition; for this momentous end, faith in the Lord Jesus Christ, working by love to God and man, is indispensably necessary. Those who believe this (as I decidedly do,) will be the sincere friends to the Missionary cause."

Colonel SANDY's Speech, on seconding the seventh resolution:—

"I have the honour, Mr. Chairman, to second the resolution moved by the Rev. Gent. (Mr. Boak,) and when in this celebrated city of the Christian world, I behold in that chair my fellow companion in arms, in the three establishments of British India, himself during a period of forty, and myself of twenty-six years of military service, my heart overflows with gratitude to the Father of lights, from whom cometh every good and perfect gift, for preserving us to the present day. But when I contemplate that sovereign grace and mercy, which did not cut us off in the long career of our infidelity; and which now marshals us with this Christian host to fight against the prince of darkness in heathen lands, we are constrained to exclaim with holy joy and fervent love, in the language of the Apostle Peter, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead." I solicit pardon of this most respectable assembly, for this effusion of individual feeling and affection, naturally inspired, seeing my Christian friend and unwearied guide in the chair, after a separation of fourteen years, and myself honoured as a stranger in passing by, to witness what my eyes now behold, met for the purpose of conveying to the scenes of our youth and prime of manhood the everlasting Gospel through Missionary exertions. The Resolution under consideration, purports the pleasure of this meeting with regard to the establishment of Missionary stations in different parts of the world. As Missionary interests multiply, so this will afford the best information for fixing other stations; perhaps among these, Cochin China should not be forgotten, as affording a focus, from whence the bright beams of the Sun of Righteousness may extend over the Malayan Archipelago, and even into the vast empire of China, upon which it borders. I mention this, because it was the subject of one of my last conversations with Dr. Buchanan. The Missionary Register of the various Societies of late years draws aside the veil cast over the character of the natives of India, by those who deem every religion alike, and show us what man is, unaided by Him, who came to be the light of the world. I would here add my testimony to that of my friend, the General in the chair, corroborating from my own personal experience, the greater part of his statements, and adding thereto the following fact, which now stands upon the records of general courts martial in Bengal. Under the administration of Marquis Cornwallis, I was Deputy Judge Advocate General; and about the year 1789, upon an examination of a principal witness, the prisoner objected to the evidence, upon the ground of his being the servant of a Brama, or Priest, and he produced an extract from the sacred book, the Shastre, from whence it appeared, that the servant was peremptorily commanded to swear false under pain of losing his cast, provided that by speaking truth the life or property of his master was at stake, or even that of his cow or calf, with various other absurdities unnecessary to detail to this meeting. Assuredly, such testimonies as these will afford a sufficient reply to the admirers of Juggernaut, or the temple of Moloch, with regard to the moral character of the Hindoos, and vindicate the memory of our revered relative Buchanan from the attack of Infidels; the object of the Braminical priesthood, the Jesuits, and the Inquisition, is to shackle reason. For instance, it is a standing injunction, I have been told, of the Jesuits in America, not to admit of any communication between their negroes and people, and the English or American negroes, who have heard the Bible read, because they are reasoning men, or men of reason. Now we know, my Christian brethren, that the sweet Psalmist of Israel says, "the entrance of thy word giveth light, it giveth understanding to the simple;" the Jesuits, therefore, with all their learning, would enslave the minds of the people. You, Reverend Sirs, with the Bible in your hands, and the Gospel of Peace in your hearts, are going to break the infernal fetters of Moloch, and to obey your Heavenly Master's will, by setting the prisoners free. Come, then, ye Reverend and revered ministers of all denominations, who are strong in the Lord and the power of his might! the enemy is rallying for a last stand; the banners of Immanuel are unfurled, we are beating up for recruits for the multiplied missionary stations; the requisite bounty money will flow abundantly from all ranks and degrees in this wealthy and liberal city, and United Kingdom, and you will march on to honour and glory. For the encouragement of those who are hesitating, I am reminded of an observation made to me in 1803, at Serampore, in Bengal, by Dr. Marchman. When I left Bristol, said he, with my wife and family for this place, I thought myself going into banishment for ever. And now, when I behold what the Lord hath wrought in a short time here, exclaimed that holy man of God, I should consider it to be a banishment, under any circumstances, to return to England. What a glorious cause, my Christian brethren, has assembled us this day! Let us not only give our money, but also our prayers, that the Lord our God may cause his face to shine upon us, and that his way may be known upon earth, and his saving health among all nations. Is it possible to avoid discerning, in the signs of the times, the near approach of the Redeemer's kingdom? Look at the triplicate convention of Sovereigns at St. Petersburgh, signed on the day of the Holy Incarnation, wherein they acknowledge, that 'to Him alone all power belongs, because in him alone are found all the treasures of love, science, and infinite wisdom—that is to say, God, our Divine Saviour, the Word of the Most High, the Word of Life.' I will now trespass upon your time no longer, than to use the prophetical language of the Psalmist upon this occasion, and say, 'All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth. Yea, they shall sing in the ways of the Lord, for great is the glory of the Lord.'—138 Ps.

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REVIVALS OF RELIGION.

Extract of a Letter from a gentleman in Rhode-Island, to his friend in this city.

Providence, May 24, 1816.

"I AGAIN hand you the pleasing intelligence of the progress of the reformation in this town, many more have become subjects of the mild reign of the "King of kings and Lord of lords," by embracing religion as pointed out in the Gospel. On the last sacramental Sunday, about sixty new members partook of the Lord's Supper: Rev. Mr. W—— had ten. You find by this, that God's arm is not shortened, that he cannot save; blessed be his great name, and let all who love and fear him, rejoice in his goodness and mercy towards the children of men. The glorious work of salvation is still going on among us, the same attention to the use of means prevails;—The preaching of the Gospel is fully attended, as well as conference and prayer meetings.

All Christians of every denomination seem to be much engaged in the cause of Christ, and no doubt are importunate at the throne of grace in behalf of a lost and perishing world. A reformation commenced in the village of Pawtucket, about 18 months since, and the good work has been going on all this time in a moderate, hopeful way. The Holy Spirit has been drawing sinners to God with silken cords, leading them slowly and progressively on towards the promised land, the heavenly Canaan. Mr. B—— has had added to his Church 93; several of the converts are of the most respectable class. An Episcopalian Church has been established there, and several new converts have been added lately. The Church will be built this summer.

"In the towns of Attleborough, Wrentham, Wellington, (near Taunton,) and Dighton, there have been great revivals; in the two latter towns, one observed to me, that they were nearly all religious. The work there began among the children that worked in the factories, and when first noticed, some boys were observed praying in the woods; the parents did not know what was the matter with their children; they at length found that they stood in need of the great Physician of souls, and sought and obtained spiritual health. A whole family were converted by reading a *Tract*—it is, I believe, called the *Swearer's Prayer*. Mr. J. R——, who I think you know, coming up with a teamster, found him abusing his oxen and swearing blasphemously, told him he was sent a messenger to him, and delivered this, and I believe another Tract; many months after, this man found out Mr. R——, and disclosed the above circumstance. I understand another Tract (in this town,) was the means of saving another sinner."

Extract of a Letter from a Student in the College in Middlebury, (Vt.) to his friend in this city, dated May 22, 1816.

"My Christian Brethren,

"The Lord, I verily believe, hath begun a work in this place: Christians who for some time past were immured in the busy circles of life, have come forward, and before a large concourse of people, humbly confessed their error, and by their conduct (for they are very zealous in exhorting sinners,) they give good evidence that the Spirit of the Lord is working upon their hearts. Conferences are literally crowded; last evening I attended one in the village, and the room was completely filled, and when there was an interval, you might hear the secret sigh ascending from the bosom of the saint and sinner. Several were very much agitated; Christians are awake and sinners tremble.

"As it respects the appearances in college, they are much better now than a few weeks since; our prayer meetings and conferences in college are very well attended; last Saturday evening there were, I may say, near 80 attended. I have conversed with some of the students about their souls' welfare; I have invited them to my room, and there led them to the throne of grace, entreating the Lord to have mercy on their souls. One of the students with whom I conversed attends at my room daily, and there we read the oracles of God, and supplicate his throne. May Heaven pour out upon this guilty place copiously of inestimable blessings. Christian fathers, pray for *us*. Christian brethren, I exhort and entreat *you*, yes, *you* who dwell in Philadelphia, to determine that you will give the Lord no rest, until he pour out his Spirit both upon this place and your own city. I rejoice at the prospect, but it is with fear and trembling. Should the Lord verify the hopes of Christians here, I will rejoice in the Lord and praise him for his goodness.

"By a letter from Foxborough, (Mass.) we learn that a work of grace has begun, and that 100 are the subjects. From Wrentham, (Mass.) information is received that from 80 to 90 have become hopefully pious. In Attleborough, converts 200; in Augusta, where Mr. Ayers preaches, 120 have hopefully experienced a saving change of heart. In Smithfield, Lenox, Pompey, Bloomfield, Parmer, and Cazenovia, there are powerful revivals. In Rensselaer, Albany County, the work is considerable. In Reading, (Vt.) a powerful reformation has commenced, many of the first characters in that town, exhibit evidence of a saving change; *fourteen* were added to the Church the last communion. In Cornish, (N. H.) souls between 70 and 80 in number have found that " Wisdom's ways are pleasantness, and all her paths are peace." " Ocheegee Church (Geo.) more than 400 have been admitted to the communion since 1812, who exhibit evidence of being truly pious." The number of hopeful converts in Hadley, (Mass.) is about 159. In West Hampton 10 or 12 indulge hopes of having surrendered themselves into the hands of their ever compassionate Saviour. The last I heard respecting the revival in Troy, stated the number of converts at near 200, and that about 80 dated their serious impressions from the exhortations of a *little girl*, the daughter of Mr. T——, a tavern-keeper. The conference on Thursday evening, in this place, has been removed from a private house, on account of the numbers, to the Court-house. [*Christian Remembrancer.*

Eighth Report of the Philadelphia Bible Society.
[*Concluded from page* 158.]

The managers, therefore, framed the outline of a Constitution; the principal provisions of which are, that membership shall be constituted and continued by the payment of six cents per month, payable monthly, quarterly, semi-annually or annually, at the discretion of the member; that the business of the association shall be conducted by an acting committee, consisting of a Secretary, Treasurer, and a suitable number of members according to the size and population of the district, to be elected annually by the members; that the acting committee shall, by personal solicitation and otherwise, increase the number of members, ascertain the state of the district, and the wants of the poor in regard to the Bible, inquire what individuals may be willing to purchase the same at its full value, or at a reduced price, or to receive the same gratuitously, take measures for furnishing the same in each of the above methods to the extent of their funds, and where they prove deficient to apply to the board of managers of the Philadelphia Bible Society for such assistance as they may require; that to save expense, the collection of the stated contributions of the members, shall be made by the acting committee according to prescribed arrangements; that if the monies collected by any association shall exceed the necessities of its districts, the surplus shall be paid over to the treasurer of this Society, to be applied to its general objects; that an annual meeting of the members shall be held on the first Wednesday in April, at which time the officers shall be elected, and a report be made by the acting committee of their proceedings during the past year, a copy of which is to be transmitted to the managers of the Philadelphia Bible Society immediately after the annual meeting of the association, in order that such useful information as it may contain may be published in their annual Report. Such is the outline of the plan of Bible Associations agreed to by the managers, and published in the month of January last, in the news-papers and its circulars, for the information of our fellow-citizens. A committee of the board was at the same time appointed, to assist in carrying the same into effect in the city of Philadelphia, the district of Southwark, the townships of the Northern Liberties, Moyamensing, Germantown, Penn, and Blockley, the village of Kensington, and the borough of Frankford, respectively; it being deemed expedient to confine the first efforts of the board to those places; and a confident hope being entertained that, if to such an extent successful, the spirit would soon be communicated to more distant parts.

Under the auspices of the above-mentioned committee of the board, some of whose members attended in every instance of the formation of an association, to address the respectable meeting convened for that purpose; four have been established in the city, and five others in the Northern Liberties, Southwark, Spring Garden, (Penn Township,) Kensington, and Germantown, respectively. The other places above-mentioned, it has not been practicable as yet to visit. It is highly gratifying to the board to state, that notwithstanding the very short period that has elapsed since the organization of the above-mentioned auxiliaries to this Society, four of the number have made encouraging communications as to the success of their endeavours. The association in the northwest section of the city report, that the sub-committee, appointed to solicit subscriptions and donations, were generally well received by the inhabitants; and that the Bible was accepted with gratitude by those whom they found destitute of it. They had obtained, at the date of their Report, five hundred and ninety-eight subscribers, received two hundred and twenty-three dollars and one cent, and distributed one hundred and thirty-six Bibles.

The association in the southeast district of the city report, that from the shortness of the time that has elapsed since they entered upon their duties, their operations have been but partial, yet " so far successful as to encourage the hope, that the pleasing anticipations of the parent Society will, in due time, be realized." At the date of their Report, they had obtained three hundred and seventy-seven subscribers, collected three hundred dollars and ten cents, and distributed nine Bibles, the inhabitants in their district being generally supplied.

The association in the southwest district of the city report, that they have obtained four hundred and eighty-two annual, and twelve life, subscribers, collected three hundred and thirty-six dollars and four cents, and put upwards of one hundred Bibles in a course of distribution.

The association in Kensington, report, that they have obtained four hundred and seventy-three subscribers, and received some donations, that they have found forty families destitute of the Bible, and that they calculate, after supplying the wants of their district, on being able to pay three hundred dollars at the close of the year into the funds of the parent Institution. The managers have reason to believe, that the Bible Associations which have not made any formal communication of their progress, are pursuing the objects of their establishment under favourable prospects of success, and several have, on request, been already supplied with Bibles for distribution.

The managers are also informed, that a number of the younger ladies of our city have recently imitated the piety of their seniors in age, in the formation of a Juvenile Female Bible Society, auxiliary to the Female Bible Society. This laudable effort, it is hoped, will not only be instrumental of good to others, but endear to their own hearts the precious treasure of which, at a period of life too often spent in vanity and folly, they have become the voluntary distributors.

Another useful auxiliary has been the offspring of a commendable zeal in the people of colour of this city, who have formed a Bible Society, the hopes of which are in a good degree promising. They report, that although some difficulty occurred in the first instance in convincing their coloured brethren generally, of the necessity and utility of the measure, perseverance on the part of the few with whom it originated, under divine auspices, is now opening the most pleasing prospects to their view. Their members are upwards of one hundred and forty in number, of whom several are females: and their receipts have amounted to one hundred and four dollars, of which a part has been expended in the purchase of Bibles, and the remainder remains applicable to that object.

Connected with the measures just referred to, it is proper to mention, that through the agency of a committee, the managers have been enabled to be to some extent useful to a very valuable class of their fellow-citizens, whose employment is on the ocean, by supplying ships and vessels, both in the foreign and coasting trade, with Bibles. But the little done in this way served but to show how much more could be effected by enlisting the feelings and exertions of seafaring men themselves in the good work. The managers, therefore, determined to attempt the formation of a Marine Bible Association of the port of Philadelphia, to consist of gentlemen who are of rank in the navy of the United States, or who have been, or now are, masters or mates of vessels, for the purpose of encouraging small stated contributions on the part of mariners, and the general circulation of the Scriptures amongst them. And to encourage them to the undertaking, the managers proposed, as they did also to the associations, to supply them with Bibles at prime cost, and to afford them such other assistance as might from time to time be requisite and practicable. The attempt, through the blessing of God, has succeeded. A very respectable Association has been formed, and placed under the direction of an intelligent and active board of managers, so as to give every prospect of success to this interesting experiment. Whilst the managers feel thankful to Almighty God for the excitement of the spirit which has been manifested, in behalf of these new plans of usefulness in our immediate vicinity, they trust that the partial good already achieved is but the harbinger of more important efforts, and still happier results, throughout our widely extended country. When the managers are assured that in a small portion of one of the four districts, into which the city has been divided, more than one hundred families were found destitute of the sacred oracles; when a constant current of application for Bibles so clearly shows the existence of a similar necessity in the interior; and when they have direct and positive proof of the most lamentable deficiency of supply in many parts, and especially in the western country, they find less reason for rejoicing in past success, than for anxiety in regard to the future.

In Europe, the amalgamation in many populous districts of Protestants and Catholics, in disseminating the word of life; the new avenues daily opening for its circulation in regions into which its glorious truths have never before penetrated; the unprecedented harmony of co-operation on the part of all orders from the prince to the peasant, and the concentration in its favour of a body of wealth, and talent, and influence, such as no one religious object has ever before experienced, are circumstances in which skepticism itself must see the hand of God.

The general pacification of the civilized world is one event, in the train of providential occurrences, that have in succession favoured the cause of the Bible; and the astonishing exhibition of three mighty monarchs, meeting in fraternal union, forgetting their separate appellations of Catholic, Protestant, and Greek, laying down their sceptres at the feet of Jesus, and in a solemn public compact acknowledging his sovereignty and vowing obedience to his commands, has affected the managers, as it has the Christian world in general, with emotions of the most indescribable delight. When to a public act, bearing so auspicious an aspect on the interests of religion in the European world, there is added the pleasing intelligence lately received of the emperor of China having opened his extensive territories to the missionaries of the cross, the heart of that Christian must be dead to the sensibilities of true religion, that is not wrapt in emotions of wonder, love, and praise.

The managers have equal pleasure in congratulating their brethren on the wonderful exertions, and prodigious success of the venerated parent Society in England. Their eleventh Report is before the public. It is not possible to bring within a reasonable compass even the known results of their labours, which appear to have no bounds but the habitable globe, much less that immense mass of information embodied in the Report and its appendix. Let one or two leading facts be barely mentioned. The distribution of Bibles and Testaments made by the British and Foreign Bible Society during a single year, terminating with March, 1815, was about two hundred and fifty thousand, and the aggregate from their institution to that time, near one million three hundred thousand. Their expenditures for the year just mentioned, amounted to near one hundred thousand pounds sterling, and the aggregate sum to about three hundred and fifty thousand pounds. Editions of the Scriptures, either in whole or in part, in fifty-five different languages or dialects, have been either printed by them, or received their patronage and support. The number of auxiliary and branch Societies in the United Kingdom and adjacent islands, amounts to nearly five hundred, besides numerous Bible Associations consisting chiefly of subscribers of one penny or two pence per week, connected with auxiliary Societies. These have, in some instances, produced thrice the amount of the direct subscriptions to the auxiliary within whose district they are comprised, a circumstance which, connected with the declaration of the parent Society of their known beneficial effects upon the morals of the people, furnishes additional encouragement in regard to the imitation we have commenced of these valuable institutions in our own country.

In Russia, Germany, the Netherlands, Prussia, Sweden, Denmark, Switzerland, and other countries on the continent of Europe, in the English settlements in Asia, Africa, and North America, and the West India islands, Bible Institutions and their auxiliaries have greatly increased in number, and individual zeal and activity continue to be more and more excited.

With the stupendous operations of the Christian world in the distribution of the Scriptures, there continues to be combined an anxiety in some measure proportional for sending missionaries into Heathen lands. May we not hope from the present ardent pursuit of these congenial objects, from the divine blessing with which they are seen to be attended, and from the growing spirit of Christian amity and love with which they are conducted, that "the face of the covering cast over the people, and the veil that is spread over the nations," in fulfilment of ancient prophecy, are about to be destroyed, and that the desired period approaches, when all the ends of the earth shall be given to Christ for his possession, and men shall fear him from the rising to the setting sun? Let the unceasing prayers of the pious ascend to a throne of grace for the hastening of this propitious æra, but let them be accompanied by the best evidence of their sincerity, personal holiness, and vigorous and harmonious exertion in well doing.

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Christian Munificence.

We feel no ordinary gratification in mentioning, that the Hon. **Elias Boudinot**, Esq. the venerable President of the *American Bible Society*, has presented a donation of TEN THOUSAND DOLLARS to that establishment. It is the largest benefaction which is known to have been made to a Bible Institution, by any individual, in any part of the world, except that of the emperor of Russia to the Bible Society at St. Petersburgh. The interest on the sum granted by Dr. Boudinot, will furnish upwards of *one thousand Bibles* a year for gratuitous distribution.

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A Bible Society was formed in Rockland County, State of New-York, on the 4th instant, called the "*Rockland Auxiliary Bible Society.*" It is auxiliary to "the American Bible Society." Its principal officers for the present year, are **Joseph Dederer**, Esq. President, *Clarkstown;* Rev. **Andrew Thompson**, Secretary, *Orange Town;* **John Cole**, Esq. Treasurer.

Besides the last mentioned Society, we have heard of the existence of two other Bible Societies, both in Massachusetts; one named "*The Bible Society in the County of Bristol,*" instituted June 30, 1814, and the other, "*The Auxiliary Bible Society in Worcester County,*" instituted Sept. 7, 1815.

These make the whole number in the United States and their Territories to be—128.

We have received several late Reports of Bible Societies, extracts from which shall appear in course.

THE

CHRISTIAN HERALD.

Vol. I.] Saturday, June 29, 1816. [No. 14.

FOR THE CHRISTIAN HERALD.

THE AMERICAN BIBLE SOCIETY.

No. IV.

That pleasing event, the object of many an ardent prayer, and of many a strenuous effort; that happy event, (the "bow of promise," to this western world, the harbinger of a brighter day to these ends of the earth,) has at length taken place, amidst the plaudits and benedictions of thousands of enlightened and liberal Christians. The American Bible Society exists. Accomplished by means quite unexpected, supported by a zeal as animated as unlooked for, it promises, at no distant period, to become the glory of our Land; the rallying point for all the friends of the Redeemer; a rich blessing to millions of our countrymen, and of the miserable heathen of other countries. As yet it appears only a speck in our Christian horizon: but, in truth, it is a *star* of the first magnitude. Presently it will rise—and shine—till its glory shall enlighten our own, and shed a splendour on remote, continents. It will, ere long, "illuminate mountain after mountain; explore the depths of distant vallies, thus hastening toward that glorious consummation, when it shall embrace, in its mild and holy radiance, all the habitable globe." We congratulate our Christian community; we congratulate our country, and the world, on this great event. No longer the mere spectators, or the languid admirers of *British* benevolence; we have now founded a *National Bible Institution;* we have commenced a career of charity, which, though it may never equal the stupendous efforts of the Parent Institution, will testify, that the same liberal spirit which animates Christians in the old world, has descended on those of the new; and that in the holy enterprise of evangelizing all the nations of the earth, we are, in proportion to our means, disposed to emulate the noble examples which have been set us on the other side of the Atlantic.

It were ardently to be wished, that in this general "labour of love," this exalted effort of Christian benevolence, every heart might be warm, and every hand actively engaged; that, maintaining the "unity of the spirit in the bond of peace," every denomination, every class of Christians, might discard its sectarian attachments, prejudices, and peculiarities, and unite in one grand exertion, to *diffuse more widely, the pure oracles of sacred truth.* And why should we *not* thus unite? To what are we pre-eminently called? Is it not to be *Christians*, to be disciples, not of *any man*, but of the *Lord Jesus?* How eloquently, and with what powerful arguments, does the great apostle of the Gentiles plead the cause of *unity*, in his epistle to the Ephesians! He *beseeches* his converts "to walk worthy of the vocation wherewith they are called;" and how? with *lowliness and meekness*, with long-suffering; *forbearing* one another *in love; endeavouring to keep the unity of the spirit in the bond of peace.*" And why should they thus act? Because, says he, "*there is one body, and one spirit; one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, through all, and in you all.*" What motives for Christian unity are here presented to the mind! And what candid mind, that has imbibed the true spirit of *Gospel charity*, can resist the influence of these considerations! But if, to these be added just views of that *universal charity*, which is so beautifully represented in the 13th chapter of the 1st epistle to the Corinthians, he must be a Christian only in name that will discard and despise a grace which a divinely inspired apostle has declared to be greater than either FAITH or HOPE. But we repeat to Christians of *every* denomination, in such an object as this, why should we not all unite our counsels and our efforts? Is *liberality* a virtue? then cultivate it; praise it; recommend it. Is bigotry a narrow, sectarian spirit; an object of just censure and reproach? Avoid it; condemn it; discourage it. Great minds act on enlarged and generous principles; little minds, on low, selfish, and contracted ones. Never was there any system of truth promulged to the world, so calculated to ennoble, to dignify, and enlarge the mind, as that of the Bible. In relation to forms of *Church* government, mankind never has been, nor is it expected that they soon will be, of *one mind.* It is as vain a task to attempt to persuade or to force them into *unity* on this subject, as on that of *civil* government. Their ecclesiastical and political constitutions will always be subject to imperfection and to change. Not so with the truths of the Bible: here is no imperfection; here no change can intervene. And who is there, on mature reflection, would, or ought to say, "because I cannot introduce into universal use *my own* peculiar system of doctrine or Church government, ever liable to correction and amendment, that I will not concur in spreading that system of divine truth, in which there is no error, nor in which there can be even the shadow of change."

The celebrated Bishop Burnet, who flourished in the 17th century, was one of the most intelligent and liberal men of his age. He was distinguished for his talents and his virtues. He travelled through France, Italy, and the Netherlands! "At Amsterdam he became acquainted with the principal men of the different religious denominations, at that time existing in the United Provinces; among each of which, he used frequently to declare, that he met with men of such unfeigned piety and virtue, that he became strongly fixed in a principle of *universal charity*, and an invincible abhorrence of all severities on account of *religious opinions*."

In the Eleventh Report of the British and Foreign Bible Society will be found a letter from the Rev. Mr. Pinkerton, of which the following is an extract: "In Hanover, as in Petersburgh, I saw," says Mr. P—, "the Lutheran, Calvinistic, and Catholic clergy join hands to promote the good cause; and some of those persons assured me, after the meeting, that, though they had been teachers of the same religion in this city for many years, yet they had never had an opportunity [before] of speaking to each other. Oh, what a blessed plan which is capable of bringing together the long divided parts of the Christian Church! When the chief Catholic priest entered the room, he came straight to me, grasped my hand in the most cordial manner, and with a countenance beaming with joy, said, 'I rejoice that I have an opportunity of joining in such a glorious cause. I am decidedly of opinion that the Scriptures should be put into the hands of every class of men, and that the poorest and meanest should have it in their power to draw divine instruction from the fountain head."

The British and Foreign Bible Society, in their Report, add, "This worthy clergyman accepted the office of a director of the Society with great pleasure, and promised that he would labour to promote its object to the utmost of his power."

Would to Heaven that every clergyman in the United States, after the example of this worthy Catholic priest, would "go and do likewise."

The following extracts from a letter addressed by the very Rev. J. F. Hess, Antistes (or Head) of all the Zurich Churches, to one of the Secretaries of the British and Foreign Bible Society, dated Feb. 2, 1815, breathes such a spirit of enlightened charity, that it seems impossible to read it without feeling its influence in expanding the heart, and removing the narrow prejudices of sectarian jealousy. "Among the richest and most cheering fruits of your liberality," says this venerable divine, "this may be cheerfully noticed, that the true invisible Church of our Lord, which is not restricted by the narrow limits of any particular sect, or outward form, but comprehends all the genuine worshippers of our God and his Christ, who are dispersed in every part of the habitable globe, could not possibly be promoted by any more efficacious means, than by the general and most beneficent dispersion of the divine book. Let me clearly explain my meaning. That spiritual, and truly *Catholic union*, which our Lord designed and declared to be the genuine characteristic feature of his Church, (John xvii.) and the attainment of which is so highly desirable, could scarcely have been brought about by any more effectual method than by such combined and extensive efforts, universally to disseminate the holy Scriptures. To you are we chiefly indebted for that new, or let me rather say, renewed bond, of Christian truth and charity, by means of which we behold Christians, widely separated from each other by countries, forms, and names, daily approximating, and coalescing, as it were, in one spiritual body; *yet, without encroaching upon outward distinctions, and without compelling a single individual to desert his own Church, and to pass over to another.* Behold, here in the bright dawnings of that improved state of things, by which it is rendered possible, that notwithstanding the right, and lawfully prescribed, limits of the outward Churches, all who have entirely consecrated themselves to the service of God and his Christ, can stretch forth friendly hands to each other, and pursue this one and the same sublime design. Behold, here the springing up of that universal Christian Church, which is far remote from all party spirit, studious of the truth, and uniting its members in such a manner, that each is intent on having the liberty of his neighbour's conscience protected, no less than that of his own. Oh, the delightful day, when we shall see all those united in one bond of fraternal love and affection, who feel a sincere interest in the growing prosperity of the Church!"

Such are the sentiments of the venerable head of the Swiss

Churches, in the Canton of Zurich. They breathe a spirit of charity and liberality worthy of a disciple of Jesus Christ. And wo to the Christian teacher who inculcates an opposite system! who refuses to aid in the circulation of the sacred volume, unless it can be made to subserve his own peculiar form of worship, or system of doctrine! Let every professing Christian who may be led to think that he "does God service" by opposing the establishment of the American Bible Society, reflect that he is *committing a certain evil, for a very uncertain good;* that he is warring against Providence, and the strong current of Christian piety and benevolence. Let him reflect with a wise and celebrated Jewish Rabbi, "that if this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."

Fellow Christians—friends of revealed truth! the cause in which we are now engaged, is one of the greatest importance that can interest the human heart. It is one in which you may be sure that you *cannot err.* The circulation of the oracles of divine truth *must* be consistent with the Divine will, and favourable to human happiness. Pursue the glorious cause on which you have entered. It will infallibly conduct to immortal honour. By a vigorous, united effort, you will be made the instruments of improving the morals, enlightening the minds, and increasing the happiness, of thousands who are now sunk in ignorance, superstition, and vice. In a concern of such magnitude, let no opposition discourage, no difficulties dismay us. It is the cause of truth, of virtue, of God. Our duration on earth, at best, will be short; let us fill up the little span of life in works that will follow us beyond the grave. Thither we can carry neither our honours nor our wealth. But that "charity which never faileth," will accompany us to a better world, where all is love and peace; where difference of opinions on points of minor importance will no longer separate the true disciples of our common Lord; but where we shall "all love, even as we are loved." Anticipating such an union, expecting to realize such joys, let us actively co-operate in the extensive circulation of that blessed depository of sacred truth, which has brought "life and immortality to light;" assured that in an enterprise so noble and benevolent, we shall enjoy the rich reward of an approving conscience, the benedictions of thousands of our destitute fellow creatures, the approbation of the wise and good, and the peculiar support, guidance, and blessing of Almighty God.

Princeton, June 8, 1816. WYCKLIFFE.

BRISTOL MISSIONARY SOCIETY.

Extract from the Speech of Sir M. Blakston.

"I SPENT, sir, many years of my early life in India, and I have more than once conversed with Bramins on the subject of religion. The language they have held, has been this, '*that* religion cannot be the purest, which imposes no restraint on the appetite and passions of men, but allows its votaries to indulge in eating without restriction, and in drinking to excess and intoxication. We are enjoined, and strictly observe, much wholesome restraint and self-denial, and such cannot but be pleasing to the Supreme Being.' I could not at that time plead the cause of Christ manfully; for, to my shame, be it said, I did not well understand, or feel deeply interested in it. The sins of idolatry and self-righteousness did not then strike my mind with the same horror they have since done. What opportunities of usefulness were lost to me! I tolerated what I should not have borne. I was content to pity, where I should have acted. Many particulars of the idolatry and superstitious observances of the Hindoos have been well detailed by yourself, sir, and are given in Dr. Buchanan's researches, and well abridged in a late publication, 'The spirit of Bristol missions.' I would, however, beg leave to mention one or two particular instances which fell under my observation, which may serve to illustrate the delusion under which these people lie. Whilst stationed at Bednore, or Hyder-nugger, once a populous and opulent town, but which, upon its becoming the seat of war about the year 1783, was deserted by many of the inhabitants, some of whom buried their valuables; a person under the Mysore government, who could not undertake the business himself with the prospect of being unmolested, came to inform me, that he knew where treasure was hid, which he would point out to me, provided I would dig for it, and let him have a proportion of the money. I readily listened to him, as some had been discovered not long before; and having provided workmen, we commenced our operations. A magician was employed, who sacrificed a cock to some particular god, that we might be successful in our undertaking. Having dug in various directions without success, the magician was called to account. After some consideration, he declared that nothing short of a human sacrifice would incline the god to favour our pursuit. This was no doubt an ingenious device of the magician to save his reputation, but it was confidently believed by the workmen party, that by following the magician's suggestion, the treasure would be discovered. I do not mean to infer that they would have consented to such a measure; on the contrary, as Hindoos, they would have revolted at it; but what must have been the ideas of a Supreme Being, when they supposed such means could propitiate him, and that too in such a cause! I had under my command a Sepoy who was considered a magician. When he took a dislike to a person, he generally succeeded in working upon his imagination by certain incantations and mysterious ceremonies, so as to produce a serious illness. I have been applied to for money for the purchase of articles for sacrifice to appease the evil spirit. I have seen persons in the last stage of illness, which had its origin in a fright from the afore-mentioned cause. Others I have seen, sir, who could not be prevailed upon to take medicine, although aware that death would be the consequence of their refusal: considering their death under such circumstances, as meritorious in the sight of their gods. A singular story is related by Mr. Forms, in his work on India, of a religious devotee, who had constantly a handkerchief over his mouth, lest he should draw insects with his breath. As a Hindoo, he held the transmigration of souls, and was no doubt apprehensive of swallowing some of his friends or relations. One of a party of English gentlemen, who happened to meet this person, having a microscope, held it over a cup of water, presenting to his view hundreds of animalcules swimming on it: he was considerably agitated, and entreated most earnestly the microscope might be given him; which having been at length granted to him, he ran towards a precipice and dashed it down, declaring that he could not bear the idea of others being exposed to such misery as the discovery had caused him; but, I doubt not, under the apprehension of losing some of that veneration in which he was held by the people. The moral character of the Hindoos must be rated very low. Perjury is very common with them. I would refer to the testimony of Sir William Jones, and Sir James Mackintosh, late Recorder of Bombay, on the subject. Duplicity and dishonesty are usually practised. There is a district of professed thieves in the South of the Peninsula, who are tolerated by the government under whom they live, and for which they pay an annual tribute. The Hindoos possess, if I may be allowed the expression, many of the passive virtues, such as temperance, patience, meekness, fortitude, benevolence. Surely, under the general influence of Christianity, these would become ornaments to her; they would derive a spirit of word and work. The followers of Mahomed are very numerous in India; they possess all the bad, with none of the good, qualities in the Hindoo character. Originally they adopted, from political motives, and now custom has engrafted, much of the superstitions of Hindoism on the religious system of the false Prophet. They are a libertine and a restless people, and when in power, cruel, haughty, and vindictive. They hold Christians in sovereign contempt, and view with a jealous eye every increase of influence on the part of Europeans; they try to identify the work of Missionaries with the acts of the British government, and thus to rouse the naturally peaceable Hindoo to rebellion and outrage. I mentioned this to show how arduous, as well as how important, a part our Missionaries have to act in India. But the work is acknowledged of the Lord, and shall prosper. In regard to Ceylon, where a door is opened of the Lord, I would refer to a paragraph in the last Quarterly Review, (No. 27, page 36, 37.) How highly interesting and encouraging are the particulars we have this day heard of the Syrian Churches, the Syrian Colony, the Madras Institution, of the proceedings of Obdool Messee, &c. All these things combine to show that the finger of God is there. How vast is our debt of gratitude to those who, with the sacrifice of ease, health, and many comforts, are contented to sojourn in distant and unhealthy climates, to carry into effect our labour of love. It is true that, in point of climate, the Missionaries in India, generally speaking, have the advantage, but we should consider the great distance which they are removed from their native land, and the more arduous undertaking in which they are engaged. But, sir, comparisons would here be improper; rather let us unite in fervent gratitude for what has been, and is, doing throughout the world among our deluded fellow-creatures."

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From the (Boston) Recorder.

INTERESTING FROM FRANCE.

[THE following interesting article was prepared by the Committee for publication of the New England Tract Society, and published on the covers of one of their last Tracts. In addition to the information contained in it, we are authorized by a letter which we have recently received from an American gentleman now in Paris, to say, that a sum has been already collected sufficient to defray the expense of the stereotype plates for the Catholic edition of the New Testament. An edition of 1000 copies was in the press in March last; and 600 dollars only were wanting to defray the expense of a second edition of 4000 copies. Should funds be provided, the types will answer for 300,000 copies.]

THE friends of religion will be gratified to know, that the publication of religious Tracts has commenced, in a quarter where it was very little expected. The following short Tract*, *On the duty of a true Christian*, has been recently published in French, and distributed at Paris, by Mr. Frederic Leo. This gentleman is, we believe, a Protestant; but whether a native of Paris, or even of France, we have not been able as yet to learn. He has been engaged for four years past, in collecting donations for an edition of the New Testament, at Paris, to be gratuitously distributed, or sold at cost. It is pleasing to learn that his efforts have been crowned with complete success. He has collected sufficient to defray the expenses of a pretty large edition of the Protestant translation of the New Testament by Osterwald, including the expense for stereotype plates, binding the books, &c. Since the first edition was completed, in 1814, he has assigned the whole property of the stereotype plates to the two Protestant Churches at Paris, who are zealously engaged in co-operating with him. The British and Foreign Bible Society, learning what had been accomplished by Mr. Leo, voted 500*l.* sterling to aid the continuance of the work. The plates will last to strike off at least a quarter of a million copies; and the Protestant Churches expect to continue the work of publication and distribution.

It is an interesting fact, that a considerable number of Protestant Churches, in different parts of France, are boldly appearing in behalf of religious truth; and confident expectations are entertained, that they will zealously co-operate in spreading the word of God throughout their country.

Among the subscribers to Mr. Leo's first edition of the New Testament, appear the emperor of Russia, the king of Prussia, Lord Cathcart, and many other distinguished characters.

After the first edition of the Protestant translation was completed, in 1814, Mr. Leo issued proposals for publishing a stereotype edition of the authorized Catholic translation, made by Le Maistre de Sacy, in order to distribute among Catholics, where the other translation might not be acceptable. The success of this undertaking, we have not yet learned.

In order to accomplish these important designs, which have now been mentioned, Mr. Leo has resided at Paris, since 1812, at his own expense, and has given his time, and his support, to the noble objects in which he is engaged.

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* The Tract above alluded to, is entitled, "*Duty of a True Christian.*" We have not room to insert it in this Number.

Ed.

COMMUNICATED FOR THE CHRISTIAN HERALD.

Extract of a letter from a Clergyman in Romulus (N. Y.) to his friend in Hanover (N. J.)

Jan. 10, 1816.

"The anxiety which you express for the spiritual thrift of the dear little flock which I have in charge, to feed with the bread of life; the pertinent questions which you ask respecting the activity of the dear Christians in building up the Redeemer's kingdom, and bringing careless sinners to a knowledge of the truth, had a very moving effect on my feelings, as also upon the feelings of numbers of the brethren and sisters here, who have heard them read. And I have the unspeakable satisfaction to inform you that the confident hope which you afterwards express, that whilst you were writing, sinners were crying—what shall we do to be saved? was not a *vain* hope. It was indeed, in some measure, the case *then*, but is still more emphatically so *now*.

"You express the strongest assurance that God hears the prayers of his saints. You speak of the spirit of supplication which is enjoyed and manifested in your Female Praying Society, and the sweet refreshings which you receive from the divine presence.

"From the time of my arrival last spring, there has been a more than ordinary attention to the Gospel preached. The unexpected cordiality with which I was welcomed on my return, indicated that anxiety to hear the Gospel, which encouraged me to hope the Spirit of God was at work in the hearts of Christians, and on the consciences of sinners; and that great and unmerited good was in store for us. This hope was strengthened by several remarkable awakenings in the Church, which was followed by a revival of discipline which has evidently operated as a powerful mean of grace. A spirit of brotherly love and prayer began to prevail, out of which seemed to arise an extraordinary spirit of liberality towards Christian benevolent institutions, viz. Missionary Societies, and Bible Societies. Fifty of our Females are members of the Geneva Bible Society. These symptoms appeared with little variation until the fall, when they sensibly increased. The usual attention appeared to be accompanied with strong emotions and many tears. When the evenings were of sufficient length, prayer meetings were set up in different parts of the congregation, which have continued to meet with increasing attention. These meetings are now, in general, uncomfortably thronged, although there are five in the congregation at the same time. All are solemn, and frequently many in tears. About 20, already, give satisfactory evidence of a saving change. I spend much of the time in pastoral visiting. It is common to see great tears rolling from the eyes of a whole family, both parents and children at once, under the impression of the truths of the Gospel of Jesus."

Jan. 24.

"The influences of the Spirit are still increasing. We have received 12 to communion, and 7 stand now propounded. My labour is hard, but not irksome. Our people have nearly finished their meeting house by extraordinary exertion. It is a novel thing to see a house for the worship of God, nearly as capacious and splendid as the best you have in Jersey, standing in the midst of us, whilst nearly all of us still live in our log huts. This house from Sabbath to Sabbath is crowded with immortal creatures, anxious about the salvation of the Gospel. God has remarkably glorified his grace in several instances; and one in particular, in the case of a man who made his way safe through all that great revival in Newark under Dr. Griffin; spent his time in the army during the war; he was an indescribable profligate; had abandoned all forms of decency and religion; and had heard but 4 sermons in 6 years. He is now like the man of Gadara, "out of whom the devils were departed," (described Luke viii. 35.) sitting at the feet of Jesus in his right mind; and gives as clear evidence of a change of heart as any one you ever saw. There are but few of our young people who are not deeply concerned; but with the exception of two, all who have as yet come forward are heads of families.

"In two of our neighbouring towns this great work has been going on for some time, viz. in Bloomfield and Lyons. In the former place about 50 have joined the Church, and between 50 and 60 stand now propounded. The work has not yet abated. There is reason to hope that the remnant of unbelievers will be small in that place. The reports on the state of religion in this country, generally, appeared in our last synod to be far more flattering than they had ever been. The wilderness has long been budding; full blown blossoms now appear. The song of triumph and joy is going through the land. Thou shalt arise and have mercy on Zion, for the time to favour her, yea, the set time is come."

Feb. 26.

"I now again resume this long neglected letter, with a view of finishing it. I have travelled several hundred miles since the last date. My labour has been extremely

God Almighty grant, at some
see your faces, before I go
tention, should God open
nd at some future time,
see you on my way
e letter with plea-
o me as my joy
the last day.
not labour-
happy
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middle life,
strong head
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give you a
merchants,
are now foll
ing daily.

Praying Society, viz. that you continue to pray for us. A great revival has lately taken place at Buffalo. The late fire seems to have had a purifying effect upon that place. Our Presbytery has established a fund, and set up a School amongst the Seneca Indians, and sent a missionary to them."

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Paul Cuffee's voyage to Sierra Leone.

Many of our readers doubtless recollect, that about thirty people of colour left Boston early last winter, with a view of settling themselves in the British colony at Sierra Leone, in Africa. The vessel in which they sailed was the property, and under the command, of the celebrated Capt. Paul Cuffee. Capt. Cuffee has returned to this country, and brings letters from the emigrants to their friends and benefactors. We have seen one of the letters, dated April 3, 1816. It states, that they all arrived safe in Sierra Leone, after a passage of 55 days, and were welcomed by all in the colony. The place is represented as "good." They have fruits of all kinds, and at all seasons of the year. The governor was very friendly; he gave each family a lot of land in the town, and 50 acres of "good land" in the country, or more in proportion to their families, and allowed them the "pick of the whole." Their land in the country is about two miles from town. They have plenty of rice and corn, and "all other food that is good." The British were bringing in American vessels every week, with the slaves which they were carrying

Ah, my dear children, I know full well that ignorance and darkness reigns as much in some parts of the suburbs of your large city, as it does in India. What are you the better for living where God is known, and where you hear of a Saviour, if you do not love and serve God? if you do not believe in Jesus, and desire to be saved from your sins through his blood? O seek the Lord while he may be found, call upon him while he is near. Seek him by prayer; by keeping the Sabbath holy; by reading the Scriptures, and by attending at Church; by minding what your pious parents and teachers tell you concerning the joys and pleasures, the beauty and benefits of early piety. O could I once more have the pleasure of addressing you, I should be very earnest in persuading and entreating you to "Remember your Creator in the days of your youth."

But though I may not address *you* again, I may perhaps address your children; and should this be the case, I have no doubt, if you are alive and well, but you will come too. May God grant me this pleasure. I think I hear you all whisper amen to this petition. I often think of you, and often pray for you, and I think I shall pray for you more now than before. Yes, my dear young friends, my prayer to God for you, is that you may be saved; that if I meet you no more on earth, I may meet you in heaven above. Pray earnestly and fervently to God, to give you the grace of his Holy Spirit; pray for yourselves; pray for your dear parents; pray for your teachers; pray for your school-fellows. Read the sacred Scriptures more and more. The Bible is the best, the wisest, and most entertaining book in the world; and what is more, it is all true, it is the word of God. Remember, when you repeat the tickets, you are saying the word of God, and you will remember these verses perhaps when you have not a Bible to read. Attend constantly at the house of God; there you will hear words that will make you wise unto salvation. Above all, if you are good children, take heed to your conduct. Watch and pray that you enter not into temptation. Many will try to draw you aside from that narrow, pleasant path which leads to the right hand of God, where there is fullness of joy, and where there are pleasures for evermore. Mind them not, my dear children; if sinners entice, consent ye not. See that you bear with patience all the domestic trials that you may meet with from your parents, if they are not serious, and brothers and sisters, if they are ungodly. Pray for them; talk to them; do all you can for them; serve them with greater diligence;

obey them with more cheerfulness than you did, when you were not so good as you now are. Be diligent in business, fervent in spirit, serving the Lord, with all humility and meekness of heart. Put on the ornament of a meek and quiet spirit, which, in the sight of God, is of great price.

And you, Edward N—— and John H——, may you become the able advocates of the cause of Christ. May it please the Lord to make use of you as his servants, to promote the glory of his kingdom in whatever way he thinks best and most suited to your talents. O improve your time! Be diligent in using all the means in your power to tell to all the boys around, what a dear Saviour you have found. May he be more precious to your souls. May he love you as much as he did Lazarus, the brother of Martha and Mary. Make the study of the holy Scriptures your delight,

> "Retire and read your Bible to be gay,
> There truths abound of sovereign power to please."

O may you love to hear the glorious Gospel of your blessed God. May the house of God be the happy place where you may behold the Saviour face to face; behold him by faith whom, having not seen, you love; and though you see him not with your bodily eyes, yet you rejoice in him with joy unspeakable and full of glory. Bear all the trials and persecutions you may meet with from those around you, with patience and meekness. Let your example shine before all: then others seeing your good works, may glorify your Father who is in heaven: and be much in prayer to God, that your fellowship may be with the Father, and your communion with his Son Jesus Christ. Pray for the spread of the Gospel among those who know not God. I have 22 schools under my care, in which are more than a thousand children; pray for them, that the lessons they learn may do them good, and make them wise children. Pray for me, especially, on the first of May. I need all the prayers you can offer. My work is great, and my strength is small. God bless you all. Amen and amen.

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From the Sunday School Repository.

"You will be surprised to hear what we now mention, that children of eight, nine, and ten years of age, have committed to memory during the week, from eighty to one hundred and twenty verses in the New Testament, besides their spelling tasks; and that elder ones who are occupied all the week in the factories from six in the morning to half past seven in the evening, have commonly learned from thirty to eighty.

"The first class of boys, and first class of girls, have thus, within the last year, committed to memory the whole gospel of St. Matthew, and many of them the greater part of St. John, the general epistle of St. James, and chosen chapters in all the other books of the New Testament; that many of them, after they return late from work, and have taken supper, are known to pass the remaining time until they go to bed, learning their Sunday School lessons; and that on last Easter Sunday, when, in consideration of the day, we agreed to allow them to enjoy themselves at home, the sensation produced in general was far from being that of satisfaction; and two boys, brothers, at that time declared, that "if the Sunday School was given up, there would be no more enjoyment in Celbridge."

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"Many of the children are really serious; some of them have been made a blessing to their parents. As one instance, a little boy went one night to prayer, (in going to bed as usual,) and was much engaged in this devout manner for his father who was a wicked and ungodly man; the little boy thus continued praying that God would have mercy on him for the manner of life he led, and keeping all the family in perpetual uneasiness; there being only a little mud wall raised from the floor, the father overheard the son thus praying, who was so much affected, he went and fell down beside the little boy, and cried out, what a miserable sinner he was that never discovered his wretched situation before that moment. Shortly after the mother and the other brothers and sisters joined. The family I know, and from being one of the most wicked in the neighbourhood, are become one of the most peaceable and industrious, and from perpetual quarrels, nothing now but peace, harmony, and love. This is surely a reward for the labour of love that your Society have been instrumental in promoting. May God grant that high and low, rich and poor, young and old, may experimentally known Him, whom to know is eternal life. May those who have put their hands to this blessed work, the instruction of the rising generation, never faint nor tire in their duty, until they be brought to reap a full reward for all their labours, and be received home with "well done; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joys of thy Lord."

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The following institutions have become *auxiliary to the American Bible Society:* viz. "The Bible Society of Rensselaer County," and "the Otsego County Bible Society," in the State of New-York; and "the Female Bible Society of Carlisle," in Pennsylvania.

THE

CHRISTIAN HERALD.

VOL. I.] Saturday, July 6, 1816. [No. 15.

Second Report of the Board of Managers of the Louisiana Bible Society, read and approved 21st May, 1816.

DURING the past year, the beneficence of our sister Societies has laid us under deep obligations, and we have to record to their praise, the following generous donations:

From the Female Bible Society of Philadelphia, 100 English Bibles. *From the Female Bible Society of Baltimore*, 300 English Bibles. *From the Bible Society of Connecticut*, 500 English Bibles, 400 French Bibles. *From the New-York Bible Society*, 1548 French Bibles. *From the New-Jersey Bible Society*, 200 French Bibles. *From the New-Hampshire Bible Society*, 350 English Bibles. *From the Bible Society of Nassau-Hall*, 100 English Bibles. *From the British and Foreign Bible Society*, 1000 Spanish New Testaments, 300 French N. T., 100 French Bibles.

Of this rich supply of the Scriptures, we have made the following distribution:

At St. Francisville, West Florida, 250 English Bibles. *At Bâton-Rouge, West-Florida*, 125 English Bibles, 25 French Bibles, 25 French New Testaments, 12 Spanish New Testaments. *At different settlements on the Amite River, W. F.* 150 English Bibles, 65 French New Testaments, 3 French Bibles. *At other settlements in West-Florida*, 75 English Bibles. *At Mobile*, 100 English Bibles, 20 French Bibles, 25 French Testaments, 25 Spanish Testaments. *At Pansacola*, 100 Spanish New Testaments, 75 French Bibles. *At Donaldsonville, on the Bayou La-Fourche*, 330 French New Testaments, 75 French Bibles, 160 Spanish N. T. 25 English Bibles. *In the County of Attakapas*, 50 French Bibles, 100 French New Testaments, 100 English Bibles. *At Opelousas*, 100 French Bibles, 25 English Bibles, 35 French New Testaments, 5 Spanish N. T. *At Natchitoches*, 50 English Bibles, 75 French New Testaments, 30 French Bibles, 35 Spanish New Testaments. *Sent to St. Louis, Missouri Territory*, 75 French Bibles. *Sent to the Mexican Provinces*, 300 Spanish New Testaments. *At New-Orleans*, 310 English Bibles, 1300 French Bibles, 800 French New Testaments, 300 Spanish N. T.

The desire to obtain the Scriptures, which was manifested last year, by the French inhabitants of this state, has not abated. On the contrary, they appear more pleased on obtaining the whole of the sacred volume; and prize it more from its being neatly and correctly printed; a circumstance which has not contributed a little to enhance the estimation of the Bible itself. From the superior beauty of the type and paper, the editions of the British and Foreign Bible Society have been in greatest request; and it may not be unworthy of the attention of Bible Societies, to print neat editions of the Bible, in order to promote its more general circulation.

It has now been ascertained that the Catholics of this State have received and read the Scriptures, in a manner that has surpassed the general expectation which had been formed, and so as to amply compensate the benevolent exertions of those who have spent their time or money to promote this object.

The Bible, as the New-Testament last year, has been introduced and read in the Schools generally, not only in this city, but in different parts of the State.

It has been found, on investigation, that a much larger proportion of the inhabitants of this State than was at first supposed, can both read and write; but, notwithstanding this, they were deplorably destitute of books of all kinds.

In many families, where there are two or three persons able to read, no other book than the Bible or New-Testament is to be seen.

The free people of colour are generally desirous to have their children taught to read; consequently, from among that class, numerous applications have been made for Bibles.

It has been observed too, on inquiry, that where applications were made by the heads of families for the Bible, it was principally designed for the instruction of children. And it must be considered a favourable circumstance that among the young, it is, that the Scriptures have had the greatest circulation. This has not been simply by the permission of the parents, but by their choice, and on their application, though very often at the solicitation of their children.

Among the applicants for Bibles, there have been several who declared that they had been endeavouring for years, some as many as for 12 or 15 years, to obtain a copy of the

Bible in French. Different methods and expressions were made use of by different persons, to manifest their joy and satisfaction on obtaining what they had so long been in quest of: some declared no present could be more acceptable to them, and others that they esteemed it beyond hundreds of dollars.

The institution of Bible Societies has been, to many of the French inhabitants, a matter of much admiration; it is with difficulty they can comprehend the plan and design of gratuitously distributing the Bible: and with astonishment they hear of the sums of money that have been raised in Europe and America for this purpose.

The Catholics, even the strictest of them, are all willing, with scarce an exception, to receive and read the Bible, and never think of any objection to it until informed by a priest. Notwithstanding two parish priests, in two parishes, have opposed the circulation of the Bible among their parishioners, it does not appear to have any influence over them, for they still apply for the Bible, and read it. One parish priest preached to his congregation against the evil of reading the Bibles and New-Testaments, that had been sent up for distribution among them; and exhorted them, if they would escape from heresy, to have nothing to do with such books. But his parishioners, instead of complying with his advice, only became more anxious and willing to read the Bible; and, in consequence of it, a very considerable number of Bibles was immediately distributed. The conduct of this parish priest has been condemned, however, by one of his brethren, who stands high in the public estimation at New-Orleans.

The Spanish inhabitants have been remarkably pleased on obtaining the New-Testament in their native language. At first there were some scruples about reading them; particularly after reading the 25 verse 1st chap. of Matthew, which they considered as in opposition to the Catholic doctrine of the perpetual virginity of the Virgin Mary. Many of them applied to the Rev. Father **Antonio de Sedilla**, to learn if this passage of Scripture had been correctly translated; and, on being assured by him that it was, they were satisfied, and, such as can read, have generally applied for New-Testaments. To the Spaniards, the New-Testament, in their native language, is an object of greater interest than to the French; they have received it, too, with greater demonstrations of joy. The expressions used by some, on being presented with a New-Testament, deserve notice: one observed, "this book contains *the pure truth, and nothing but the truth*;" another, on reading the title page of the New-Testament, as soon as he came to the words "JESUS CHRIST," stopped, and said, with much earnestness, "*this is my King and my God—he is my all.*" Another, on being asked if the Spaniards were satisfied with their New-Testament, observed that "*they could not be Christians who were not.*"

Many Spaniards from abroad have made personal application here for the Spanish New-Testament; by which means some copies will be introduced into their colonies. As it was the direction of the committee of the British and Foreign Bible Society, that the Spanish New-Testaments, presented by them, should be circulated, not only in Louisiana, but in the Spanish colonies near us, about 100 copies of the New-Testament have been given to persons residing at Panzacola, who have made urgent application for them. A few more have been given to individuals from Havana, St. Iago-de-Cuba, Campeache, &c.

As a favourable opportunity offered, a box containing 270 copies of the Spanish New-Testament, confided to the care of a gentleman of respectability, has been sent to the Mexican provinces, for gratuitous distribution. These New-Testaments are to be taken on to the Mexican congress, and, if it meets with their approbation, will be distributed under their direction. Individuals going to Mexico have been entrusted with a few more copies for distribution. No account of the reception of these books, has yet been received; but, from the representation of different persons, it is believed the inhabitants will be pleased with them. An American gentlemen, who was at Campeache last summer, states that, wishing to learn the Spanish language, he endeavoured to purchase a Spanish New-Testament, (of the London edition,) which had been presented, at Jamaica, to a Spaniard; and offering him five dollars for it, the Spaniard refused to relinquish his book at any price.

The English Bibles have been distributed among the troops of the United States, stationed at New-Orleans; among the sailors on board of the vessels of the United States on this station; and among the Americans in different parts of the State.

A few copies of the English Bible have been given to slaves who were able to read. A negro woman applied for a Bible, stating that her mistress, having got angry with her, had taken her's from her, and burnt it; that she was unable to buy another, and would be very thankful for one. It was given her; and, meeting, sometime afterwards in the street, accidentally, the distributor, she said to him, "Master, I thank you much for that Bible: I never go to sleep without remembering you for it."

In order to give more publicity to this Society, extend its influence, and circulate more generally the Scriptures, the managers, in the month of February last, appointed the Rev. BENJAMIN DAVIS to make a tour throughout the State. To the zealous exertions of this gentleman, the Society is much indebted. He has visited a very large proportion of the State, obtained donations to a considerable amount, engaged many persons to act as agents for the distribution of Bibles; and he has, in various ways, much promoted the interests of the Society.

Mr. DAVIS was furnished with a letter of instructions, relative to the object for which he undertook his tour; and, on exhibiting it, he was well received wherever he went. In his communications to the managers, he states, that among all classes of people, the Scriptures have been received with uncommon satisfaction, and that much good will result from the distribution.

From the Reports of various Bible Societies, now existing in the United States, (to the number of one hundred and eight, by the latest accounts,) it appears that many exertions are making to promote the circulation of the Bible throughout the Union: and from the information contained in the last Report of the British and Foreign Bible Society, it is certain that at no time since the reformation, have Christians shown more zeal for the universal diffusion of the Gospel. Success, too, heretofore unexampled, has crowned their labours.

When we contemplate what is now doing, by the general distribution of the Bible, for the moral and religious improvement of the world; when we see Christians of all denominations, forgetting the little distinctions which have heretofore divided them, and uniting in one simple and magnificent plan of conveying the knowledge of the Living GOD, and his Son JESUS CHRIST, to the ends of the earth; surely we have encouragement sufficient to animate our perseverance; and should renew our efforts, to the extent of our means and influence, that we too may share in the honour which those have gained, who first planned and formed Bible Societies.

"*There remaineth yet very much land to be possessed,*" even in Louisiana: and the managers hope that the members of this Bible Society will not be backward in their duty, nor neglect to supply that portion of our country with the *Sacred Truth*, which is allotted to them.

By order of the managers,
ALFRED HENNEN, *Secretary*.

Officers of the Society.

Benjamin Morgan, Esq. *President;* Rev. James F. Hull, Dr. Robert Dow, John W. Smith, Esq. *Vice-Presidents:* Alfred Hennen, Esq. Nathan Morse, Esq. *Secretaries*, Cornelius Paulding, *Treasurer.*

(*The Appendix to this Report shall appear in our next.*)

CIRCULAR LETTER.

The General Assembly of the Presbyterian Church in the United States of America,

Feel it an imperative duty to address the Churches under their care, upon a subject of vital importance to their present and future interests. They therefore solicit a dispassionate and impartial attention, by all who profess to be in their connexion, to the claim which they now present upon their Christian liberality, and their attachment to the doctrines and government of the Presbyterian Church. They desire to have their own hearts deeply affected, and hope that the hearts of their brethren in the common salvation, will be equally affected with the solemn consideration, that this address, and the manner in which it will be received and improved, shall both pass in review for eternal approbation or disapprobation, when the Redeemer shall come to judge both the quick and the dead.

It is well known to you, brethren, that in the year 1811, under our auspices, the Theological Seminary was established, and in 1813, located in the borough of Princeton, in the State of New Jersey.

As much publicity as was practicable, was given to the constitution of this seminary, that none of you might be left in ignorance concerning its nature.

Our object was to make provision for the education of young men for the Gospel ministry, so that you might be supplied with teachers properly qualified to discharge the duties of the pastoral office.

The importance of such an object cannot but powerfully impress your hearts. The care of souls is no ordinary employment, and requires no ordinary qualifications for accomplishing its great design. On the right discharge of its diversified duties, depend not merely temporal, but eternal, *issues*. Under the awful weight of its responsibility, the apostle of the Gentiles himself was constrained to exclaim, "Who is sufficient for these things?" Were it not for the promise of Divine assistance, no conscientious person could be found so daring as to undertake it. But though the promise has been given by Him who is faithful and cannot lie, yet he requires on our part suitable preparation for the work intrusted to feeble, erring, sinful men. "No one taketh this honour to himself, but he that is called of God." He who is not united to the Saviour by a living faith, ventures upon a fearful experiment, which, if not overruled, will terminate in his ruin for ever. We deprecate the curse of an unregenerate, unsanctified ministry, in any of our Churches. We have endeavoured, so far as is practicable, to prevent such persons going forth from our seminary. But if, notwithstanding all our wishes and care, some do go forth of this description, the Presbyteries have it in their power to shut the door to their admission. Every precaution which human wisdom can devise, has been adopted to secure to our Churches pious ministers.

Piety, however, brethren, is not the sole qualification of a Gospel ministry. The glorious Head of the Church, when he "gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ;" saw fit to endow them with the extraordinary, as well as ordinary, gifts of the Holy Spirit. The mere fact of their being renewed and sanctified was not deemed sufficient by him. He superadded other qualifications; and in doing this has afforded a model for the imitation of the Church throughout the whole of the period which, following the age of extraordinary gifts, shall terminate with the destruction of the world. We wish it therefore to be understood distinctly, as *an unquestionable truth*, that piety alone is not sufficient to constitute "the workman of God, who needeth not to be ashamed." Something more is requisite; and to this point we solicit your particular attention. Such attention is the more desirable—nay, we hesitate not to say, is especially your duty at this time; because a contrary sentiment is manifested, and no feeble exertions made in different parts of this country to give it currency and effect.

The apostle of the Gentiles, in his epistles to Timothy and Titus, has described with minuteness of detail, the qualifications of a Gospel minister. Among these we merely notice aptness to teach, or natural talents fitting persons for this work, sufficient experience in the profession of godliness, that they might not be novices, and the necessity of understanding the meaning, connexion, import, and use of the Holy Scriptures.

The Holy Scriptures, as we have them in our use, are translated from the original languages in which they were written. They contain allusions to customs strange to us, but throwing light upon many important subjects, which, without the knowledge of these customs, are involved in obscurity;—appeals to modes of thinking upon other equally important subjects, which entirely lose their force if we remain ignorant of them; references to the arts and sciences then known; to the philosophy of the human mind, accurately understood and described by the Holy Spirit; to the geography, history, biography, and chronology, of the day in which the writings were penned: with all of which particulars he who undertakes to expound and apply the Scriptures, ought to be familiar. Such is the wide range of subjects which the Scriptures unfold to us that it includes every thing which interests us in the various relations of life. The man of God ought therefore to be thoroughly furnished unto all good works, in reference to the exercise of his intellectual, and of his moral, powers. He ought to be prepared to encounter the skeptic—to satisfy the honest inquirer after truth—to silence the disputer of this world—to confirm the wavering, and to establish the saint. To accomplish all these important objects, he ought to be a man of profound learning, as well as of fervent piety. For let it be remembered, that it is not sufficient for him to be instrumental in converting sinners; he must also be able to build them up in the most holy faith of God's word. If all Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness, the minister of the Gospel ought to understand it thoroughly, that he may use it for these various purposes. But how can he do this, if he be ignorant of the subjects which the Scriptures present to our understandings for examination and approbation, as well as to our hearts for their reception and love? A pious, but unlearned, minister, may produce great excitement in the affections of the heart, but furnishes little matter for the improvement of the understanding. Hence, the people committed to their care, will remain children, unskillful in the word of righteousness, and unable to go on to perfection. They will exhibit a very imperfect specimen of that *intelligently holy walk* and *conversation*, which becomes their character, as followers of him who is the prophet of the covenant, as well as its priest and king.

We will not enlarge on this subject, but only refer to your serious and unbiassed deliberation, the model of the Apostle of the Gentiles. He was learned above his contemporaries; having been taught at the feet of Gamaliel, and enjoyed all the advantages of the Schools of Tarsus, his birth place. His writings contain quotations from celebrated Pagan authors; are replete with arguments drawn from the positions of the enemies of Christianity; exhibit uncommon powers of intellect in the arrangement and application of truth; unfold specimens of the highest and most finished eloquence; the eloquence of sound sense, profound erudition, logical reasoning; admirable knowledge of the human heart; intimate acquaintance with the plan of redemption, and irresistible appeals to the consciences of sinful men. Upon this model, Calvin, Owen, Edwards, and men of the like stamp, were formed; who have done more for the illustration and defence of the common salvation, than hosts of unlettered, though pious, ministers. The fruits of the ministry of the former have been solid, substantial, imperishable; those of the latter, transient and fading, because disappearing with the immediate monuments of their labour of love and work of faith. We give to the latter full honour, and cheerfully add our testimony to their worth and usefulness: but we cannot forget, and we pray you not to forget, that the materials for producing worth and usefulness in the latter were furnished by the former. Whilst, therefore, we give to the latter the just meed of admiration and respect, let us with one accord, render a just tribute of applause to the former. We rejoice that there are multitudes of the latter in the Gospel vineyard, and thank God for them. Let us endeavour to excite the high, and holy spirit of emulation among our young men preparing for the Gospel ministry, to reach towards the mark for the prize which the former attained. Why should we not in our day, and in our land, aim at producing men of equal eminence, whose names will go down to posterity with their names, and whose Christian fame shall be eternized in the annals of the world to come? To be satisfied with low attainments in the divine life, is an evidence of a spiritual frame sickly and declining. Thus, when Churches remain quiet and contented under a feeble and ignorant ministry; when they have the means within their reach to enjoy an efficient and learned ministry, proves more than volumes can contain, that they are either ignorant of their best interests, or indifferent to the *ascension-gifts* of the glorious Redeemer. Of you, men and brethren, this never yet has been said, and, we trust, you never will suffer it to be said. Your fathers, the founders of our Church, struggling amidst all the difficulties which harassed them in the then new world, provided, so far as they could, for a learned, as well as a pious, ministry. How well they succeeded, the names of Dickinson, Burr, Edwards, Davies, Findley, and others—*names* that have stamped imperishable renown upon the Presbyterian Church in this land, do show. To these we add Witherspoon, who, though neither born nor educated in America, afforded a decisive proof of the benefits resulting from a learned ministry; and largely contributed in supplying our Churches with pastors eminently furnished with acquirements, as well as talents and piety, for extensive usefulness. And shall WE not emulate their example? With our increased advantages, shall we tamely relinquish the pursuit of the same prize? No; never!

Our brethren of the Eastern, of the Reformed Dutch, and the Associate Reformed, Churches, have set us the laudable example, of concentrating their exertions to one common point. Though last, not least, we have followed the example, and are emulating them in the noble work of training up men, not to become victors in the ungodly strife of nations, but in the holy warfare which the seed of the woman is carrying on against the seed of the serpent. We wish to bring talents, and erudition connected with fervent piety, into the service of the Captain of our salvation

To effect this purpose, a Seminary like ours, and those of sister Churches, is the best calculated. The benefits of public instruction, we conceive to be incomparably superior to those of private instruction. He who is a pastor, and has to discharge the duties of his office, assuredly cannot pay that attention to the young student, which *he* can do who devotes himself exclusively to the work of instruction. And where two or three persons are employed in this work, the advantages are greatly increased. On this subject, we have facts in proof of the correctness of our position. Waving any reference to the other Seminaries, already have the fruits of *our* labour of love and work of faith appeared—fruits which speak loudly the praise of your liberality, and redound to the glory of God, who has disposed you to the exercise of this liberality. The young men who have gone forth from our Seminary, are lifting up their voices in our cities, and proclaiming the glad tidings in solitary places. With these fruits before our eyes, the example of our fathers left us for imitation, the exertions of our brethren around us—shall we desist, or grow faint and weary? It cannot be!

PRESBYTERIANS OF THESE UNITED STATES, your Christian honour, your best interests, are at stake.

We aim at great things, but they are things pertaining to the Kingdom of the Redeemer amongst us. To accomplish these things, we need your aid. It is for you, your families, your children, that we are engaged. We desire to pour into your Churches, in continued succession, the streams of life to make glad your hearts and the hearts of your children. We wish to supply you, from time to time, with workmen that need not to be ashamed, rightly dividing the word of truth. Without your aid we cannot effect this great and desirable object. But upon *that aid* we confidently rely. Your Presbyteries have guaranteed to them the right of examining the young men for licencesure, so that no fear need be entertained concerning the liberties of these judicatories. The Seminary is open for all young men that can be supported. They are educated—not for us, but for yourselves. They are your own property, subject to your own control. We interfere not with any of your privileges, but desire to contribute to their preservation.

We need funds for the support of the professors, and of the pious youth in indigent circumstances, who have devoted themselves to the Lord, in the ministry of the Gospel, and also for completing the buildings which have been commenced for the accommodation of the students. These buildings are necessary to accomplish the plan of their education. They must, without such buildings, be scattered in different families. The evils arising from this cause, you cannot but perceive. We want them to be associated under one roof, that they may constitute one Christian community; have the advantage of social intercourse, and experience the incitement to devotional feelings, which such intercourse will afford them; that they may have the use of lecture rooms, favourable to deriving the full benefit of the lectures daily delivered by the professors; that they may possess an apartment favourable to the arrangement and use of the library belonging to the Seminary; and that, by living upon commons, or dieting at a table provided expressly for the common use of all the pupils, the expense of board may be as much as possible reduced, as well as that the whole expense of room rent may be saved. They will thus be daily under the eyes of the professor, and not merely when reciting. They will also be saved from that waste of time, which the interruptions from the families where they board, inevitably produce. They will go forth as members of the same family, as well as the same institution, and cherish through life the feelings and affections of brethren.

Such, men and brethren, are the objects which we aim to accomplish. We now put in the claim of your Master and our Master for some portion of that worldly substance which he has given you. He honours you by the call, making you fellow workers with him in promoting the interests of his kingdom. Think of the good which you may thus be instrumental in doing! On your behalf, the prayers of them who were ready to perish, will ascend to the Throne of Grace, that God would bless and reward you. Generations yet unborn will rise and bless your memory, for having founded an institution whence shall have gone forth men whose labours have been blessed to their salvation.

Unite, then, brethren, in the noble enterprise of erecting a monument to the glory of God, and the salvation of men. And may HE, who has the keys of death and hell, be your portion here, and your salvation hereafter, throughout eternal ages.

Signed by order of the General Assembly,

Philadelphia, May, 1816. JAMES BLYTHE, Moderator.

On the report of the Committee appointed to devise ways and means of raising funds for the Theological Seminary, the General Assembly adopted the following resolutions.

Resolved, 1st. That it be again earnestly recommended to the minister and session of each congregation under the care of the General Assembly, to establish, without delay, a Dollar Society, for the term of five years, in aid of the contingent fund of the Seminary.

2d. That, for the purpose of creating a permanent fund for the Theological Seminary, two sets of subscription papers be sent down to each minister and session; that the first be headed in the following words, viz. "We whose names are hereunto annexed, promise each to pay to

for the permanent fund of the Theological Seminary of the General Assembly of the Presbyterian Church in the United States, the sum of One Hundred Dollars, in five annual instalments:" That the heading of the second be varied from the first, by the insertion of Fifty Dollars, instead of One Hundred; and that of the fund thus raised, the interest only shall ever be appropriated for the uses of the Seminary.

3d. That agents be appointed to solicit donations and subscriptions in those congregations which have not yet been visited by any agent; and that the monies thus procured be placed in the contingent or permanent fund, as the donors and subscribers may direct.

4th. That the two-fold application to ministers and sessions, mentioned in the preceding resolutions, be accompanied with a letter, which has been prepared on the subject: and it is earnestly recommended, that this letter be read from the pulpit, in the several congregations, under the care of the Assembly.

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CHRISTIANITY AMONG THE JEWS.

On the 25th of last month, an association was formed by a number of ladies in Boston, entitled, "*The Society of Boston and Vicinity, for promoting Christianity among the Jews.*" The Constitution provides that any person subscribing 52 cents annually, shall be a member so long as such subscription is paid, and that the payment of ten dollars shall constitute a member for life. The funds of the Society are to be paid over to the London Society for promoting Christianity among the Jews.

The officers of the Association for the first year, are as follows: Mrs. Elizabeth B. Winthrop, *1st Directress;* Mrs. Margaret C. Welch, *2d Directress;* Miss Hannah Adams, *Cor. Secretary;* Miss Augusta T. Winthrop, *Rec. Secretary;* Mrs. Sarah Dunn, *Treasurer.* ***Boston Recorder.***

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Portland Foreign Missionary Society.

At a meeting of this Society on the 30th ult. the Rev. Mr. Payson delivered a Sermon from Proverbs xxiv. 11, 12; after which $103 were contributed to the object of the Society.

Copy of a Letter to Divie Bethune, Esq. of this city, dated Boston, June 10, 1816.

Dear Sir,

Observing, in the Boston Chronicle of May 27, an interesting address to all Christians throughout the United States, on the subject of raising funds to assist in the printing of the Holy Scriptures in the Chinese language, under the superintendence of Messrs. Morrison and Milne; and having read some accounts of the benevolent desires and exertions of these dear servants of the Lord, I felt much rejoiced in having so favourable an opportunity to cast in our mite into the Lord's treasury, to be appropriated for that purpose. We therefore transmit, by our beloved Pastor, elder, Daniel Sharp, $\$52\frac{16}{100}$, the greater part of which hath been raised in the following manner: Upwards of two years since, a few professed Christians established a weekly prayer and conference meeting, (which we humbly trust, hath been blessed by the Lord for our mutual comfort and edification.) Having of late felt more impressed with the importance of sending the precious word of God to the poor benighted heathen, and believing that the Lord would surely fulfil this gracious promise to his dear Son, in "giving him the heathen for his inheritance, and the uttermost parts of the earth for his possession," we were led, by prayer and supplication, earnestly to plead with him for the speedy fulfilment of the said promise. But considering the importance of that portion of truth left on record by the Apostle James, that "Faith without works is dead, being alone;" and the message of God delivered by the angel to Cornelius, "Thy prayers and thine alms are come up before me for a memorial:" it appeared evident, the Lord required of us works as a test of our faith, and alms-giving to evince the sincerity of our prayers. With these impressions, therefore, about the close of the last year, we procured several small boxes, on the top of which was inscribed "Remember the poor heathen," and on the front, "Translation Bible box." Our meetings were alternately from house to house; and at each meeting, one of these boxes was placed upon the table, by the side of the Bible, to receive the free-will-offerings of our brethren and sisters. Of the sum forwarded, fifty dollars is the first fruits of these proceedings, the remaining two dollars and sixteen cents are the spontaneous efforts of a few poor school children—and which sum has been accumulated from the 4th of May to the 4th of June, and delivered to me in order to aid the above benevolent design: amounting in all to $\$52\frac{16}{100}$.

The sum is small, and we might say, with as much propriety as the disciple did to our Saviour, "What are they among so many." Nevertheless, we are assured, the Lord is able to feed as many thousands of precious immortal souls with the product of this sum, however inconsiderable, as he did mortal bodies with the "Five barley loaves and two small fishes." May the Lord bless you, and all concerned in this interesting undertaking, is the sincere prayer of,

Yours affectionately in the best of bonds,
THOMAS FORD.

P. S. Should esteem it a particular favour, if, upon receiving this, you would oblige me with an answer, stating the amount you have received for the above glorious purpose. Please direct, as follows: Thomas Ford, paper stainer, No. 2 Fish-Street, Boston.

From the (Boston) Recorder.

FROM INDIA.

Information has been recently received in England from Messrs. Schnarre and Rhenius, two missionaries, who were sent to India in the year 1814, by the Church Missionary Society. The missionaries resided one year at Tranquebar, the seat of the Danish mission, but are now removed to Madras, the capital of the Peninsula of Hindoostan, where they are very eligibly situated. They have established two Free Schools for the instruction of the natives, containing on the 6th of July last 120 scholars, though they had been opened but about two months.

The prospects of the Syrian Churches, which Dr. Buchanan visited when he was in India, are of the most encouraging kind. A Major Monro has conceived the design of establishing a College for the instruction of Syrian priests and laymen. It is to be placed under the superintendence of one of the most pious and respectable ministers of the Syrian Church. A printing press is to be connected with the Institution, and some of the Syrian priests are to be sent to Madras to learn the art of printing. It is intended that the Institution shall be endowed with funds for the support of Professors and Students. A mission is to be established in the neighbourhood of the College, and the missionaries are to be employed as instructors in the English, Latin, and Greek languages. The Malayalim and Syriac languages are also to be taught. In the end, it is supposed the College will become a Seminary for missionaries. The Rev. Mr. Thompson of Madras, from whom the above intelligence is obtained, closes his letter with the following encouraging observations :

"I would tell you much more to encourage you, in respect of British India generally : of its religious aspect, and hopeful appearances beyond any thing, perhaps, that was ever before witnessed. You may form some idea of it from this one fact ; that whereas, formerly, religious books were the veriest drugs, they are now the most rapid in sale of all books ! and, notwithstanding very large supplies of Bibles and Prayer Books of late years, we have not at this time *one* Bible nor *one* Prayer Book, except of the commonest edition, for sale in Madras !"

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Schools for Indian Youth and Children.

ARRANGEMENTS are in forwardness for the establishment of Schools under missionary superintendence in the Indian country, and primarily in the Cherokee tribe. By the favour of Providence, the business will be taken up on an extended scale, and prosecuted, with system, energy, and perseverance. Official assurance has been received of the countenance and aid of the Government of the United States. A missionary, in whom great confidence is reposed, is already employed in making pre-requisite inquiries and preparations, and the work is expected very soon to commence. The attention of the Christian community is respectfully invited to this interesting object.

Some persons are wanted, suitable to be employed as teachers of the Mission Schools. The leading qualifications requisite for the service are, a well established moral and religious character ; an ardent desire to be instrumental in imparting to the poor Indians of Christianity and civilization ; a willingness to be devoted to this object for life ; good native talents, a good English education, and a taste and genius for agriculture and rural economy ; a spirit of self-denial, wisdom, firmness, energy, and perseverance. Any person, well recommended for these qualifications, and inclined to engage in this service, may apply to the Corresponding Secretary of the American Board of Commissioners for Foreign Missions, at Salem.

It is proposed that one person, at least, should, as soon as possible, be put in the way to be made thoroughly acquainted with the Lancasterian mode of Conducting Schools.

S. WORCESTER, Cor. Secretary, A. B. C. F. M.

Salem, June 3, 1816.

JUVENILE DEPARTMENT.

From the (Richmond) Christian Monitor.

REVEREND SIR,

I send you the copy of an address delivered by the Rev. Mr. F——, to twenty-two young persons who were at one time received into Church communion. If you think it will usefully fill a column of your excellent paper, you will gratify a constant reader by giving it a place.

JUVENIS.

MY DEAR YOUNG FRIENDS,

IN the presence of the heart-searching God; in the presence of the Saviour of sinners; before angels, and before men, you are about to confess yourselves strangers and pilgrims on the earth, marching on to Zion, treading in the steps of the Patriarchs, Prophets, Apostles, and faithful of the Lord, in every age and nation. By this solemn act, you renounce this world with all its allurements, and avouch the Lord Jehovah to be your God. You publicly declare your willingness to have your names enrolled among the followers of the Lamb. You profess to be no longer your own; but to make a solemn consecration of yourselves to God, for time and eternity. Happy! thrice happy are ye, if you *are* in reality what you *profess* to be. Among *you*, however, there may be a Judas; a Simon Magus; an Annanias or Saphira; if so, it is not strange. Christ has taught us to expect tares among the wheat. But, when the harvest shall come, he will make a separation. In the little family of Christ, there was a traitor; and it is not uncharitable to say, there may be one among you, whose number is almost double. We hope better things of you, brethren, though we thus speak. You are now entering on a most difficult journey. You must expect sorrow and troubles to be mixed with all your joys. If you live godly in Christ Jesus, you must expect persecution. You are not to be alarmed, though some should call you bigots, enthusiasts, or hypocrites. Remember what your Saviour said: The servant is not greater than his Lord. Fear not, little flock, for I am with you. Christ knoweth them that are his: and if you are among that number, it will make but little difference, what men say, or think of you. You will soon reach the end of your journey, when your trials and sorrows will be ended for ever. You have heard some of the marks of a true pilgrim*. Never feel so secure, as to neglect to examine yourselves by these marks. The heart is deceitful above all things and desperately wicked. Undoubtedly some have suffered martyrdom, who were not *real* Christians. Remember your conduct will be narrowly watched by the world, and under God you may be the means of the salvation, or the damnation, of many souls. Imitate your Lord, who was holy, harmless, undefiled, and separate from sinners. Let your great object be his glory. Ever manifest in your conduct towards each other, such a disposition, as to constrain the world to say of you, as it did of the pilgrims of old, "*How these Christians love one another!*" Should you ever be so unhappy as to see any of your company wander from the right path, wait not till he is out of sight or hearing, before you call him back; this is far from being consistent with Christian affection. Manifest so much love and affection towards your brethren and sisters while you are travelling on together, that if any one should depart, your attempts to reclaim him may be known to proceed from love. If the persons you attempt to reclaim, think you as blameable as themselves, or that you are influenced by improper motives, you can do them no good; they will not receive reproof from you; all you say, instead of reclaiming them, will only tend to make them worse. This is one of the causes of pain in attempts to reclaim offenders. Manifest the same solicitude for the reputation and happiness of each other, that you feel for the nearest and dearest friend. The ties that bind you, are stronger than any earthly ties. If *pilgrims*, you are heirs of God; joint heirs with Jesus Christ. Conduct thus, ye beloved of God, and your little band will be as a light shining in a dark place, by which others may discover their errors and learn the way which leads to happiness and glory. Thus conducting, dear young pilgrims, I bid you *God speed.* I assure you from the declarations of my Lord and Master, that you shall arrive at the Paradise of God. Never be discouraged. Thousands have gone before you, and the promise of God standeth sure, that multitudes which no man can number shall follow you. "Wherefore, seeing you are encompassed about with so great a cloud of witnesses, lay aside every weight, and the sin that doth so easily beset you, and run with patience the race set before you, looking unto Jesus the Author and Finisher of your faith."

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* Referring to the sermon that preceded this Address from Heb. XI. 13.

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AT the convention of the Protestant Episcopal Church in Virginia, held at Richmond, in May last, "Mr. Benjamin Allen, Jun. brought forward a proposition, which was accepted, for forming a *Common Prayer-Book and Tract Society*, for the diocese of Virginia.

Constitution of the New-York Union Bible Society, instituted June 27, 1816.

Art. I. This Society shall be known and distinguished by the name of the "New-York Union Bible Society." The sole object of which shall be to encourage a wider circulation of the Holy Scriptures without note or comment: and that shall be the version now in common use.

II. Any person wishing to attach himself to this Society, must produce a written recommendation from one of the members, which must be given to the managers: and if admissible, shall, upon signing his name, and complying with this Constitution, be considered a member.

III. Every member must, upon signing this Constitution, pay a sum not less than fifty cents; and a further sum of two dollars a year, payable quarterly.

IV. A person paying fifteen dollars at one time, shall be a member for life.

V. A Board of Managers shall be appointed to conduct the business of this Society. They shall be elected annually.

VI. The Board of Managers shall consist of a President, Vice-President, Recording and Corresponding Secretary, Treasurer, Clerk, and a Board of seven Directors, who shall direct the affairs of this Society.

VII. No sum above one hundred dollars shall be expended at one time, by the Board of Managers, without the permission of this Society.

VIII. The Board of Managers shall meet once each month, or oftener if necessary.

IX. This Society shall have a regular meeting quarterly.

X. At the annual meeting, a Statement or Report of the proceedings shall be read by the President for approval.

XI. The minutes of every meeting shall be signed by the President and Secretary.

XII. The Board of Managers shall have power to elect any officers which may be needful, and tend to the interest of this Society, from among their number.

XIII. No alteration shall be made to this Constitution, except at the recommendation of the Board of Managers, either at an annual meeting, or one called expressly for that purpose.

Officers.—John Scudder, M. D. *President;* Jared B. Waterbury, *Corresponding Secretary;* Thomas B. Parsil, *Treasurer.*

Prayer Book and Homily Society.

It appears from the Christian Observer, that this Society which was established in 1812, distributed, in the three first years of its operation, 20,191 Prayer Books, and 192,347 copies of Homilies as Tracts.

The Society consists of members of the Church of England, and was formed, and is principally supported, by such members of that Church, as unite with other denominations, in the Bible Society, in distributing the Scriptures. Lord Teignmouth, the President; and Lord Gambier, Sir Wm. Pepperel, Mr. Vansittart, and Mr. Wilberforce, Vice-Presidents of the British and Foreign Bible Society, are all Vice-Presidents of the Prayer Book and Homily Society. The Society is now preparing an edition of the Prayer Book in Hindustanee, for the use of the natives of India.

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The Orange Bible and Tract Society met the 18th June, and altered their Constitution, so as not to make the distribution of Tracts any part of their business; and have changed their former designation to that of the *Orange Bible Society.* They have also become *auxiliary to the American Bible Society,* and have contributed 100 dollars to its funds.

This makes twelve Bible Societies known to have become auxiliaries to the National Institution. Many more are expected to take that course, as soon as they can conveniently meet for the purpose; and there is no doubt but the measure will become general, in relation to the Bible Societies in this country, whenever the nature and utility of the American Bible Society shall be more extensively known and understood.

THE

CHRISTIAN HERALD.

VOL. I.] Saturday, July 13, 1816. [No. 16.

Appendix to the Second Report of the Board of Managers of the Louisiana Bible Society.

No. I.

Copy of the letter of instructions given to the Rev. Benjamin Davis.

NEW-ORLEANS, FEBRUARY 15, 1816.

SIR—The managers of the Louisiana Bible Society having chosen you "*an agent to visit the different counties of the state, to distribute Bibles, to find proper persons to become agents for distributing the Scriptures, to solicit subscriptions and donations in favour of the society, and to promote its interest generally*"—you will proceed on your mission without delay, up the country by Baton Rouge, pursuing your journey in such manner and direction as your own judgment may dictate. The object of the institution of the Louisiana Bible Society, you will see clearly defined in its constitution, and the address of the society, a copy of which is herewith handed you. You will use your best endeavours to distinctly explain to all denominations of Christians the plan of gratuitously distributing the Scriptures, without note or comment; a plan which has been found most extensively beneficial to the interest of the Redeemer's Kingdom, throughout the United States, Europe, and other countries. You will particularly urge the advantage which such societies afford, of uniting all denominations of Christians in the bonds of love, without distinction of name or party; and also give information of the pleasing and wonderful effects already produced by them. Among those that you may find willing and able, you will endeavour to procure donations and subscriptions for the society, in order to promote a more general and full circulation of the Sacred Scriptures throughout the state, until there shall not be found a family within its bounds, where there is any one able to read, without being supplied with that book, which all have united to reverence, admire, and love.

You will use your best endeavours to circulate gratuitously among the poor and destitute, as many copies of the Bible as possible; and to obtain the aid of every person who, by his influence, example, or otherwise, is likely to promote the object of the society. You will rigidly restrict yourself to the sole purpose of distributing the Scriptures, and promoting the interest of the society alone: and without interfering in politics, or shocking the prejudice of Catholics or Protestants of any denomination, you will, abstaining from all religious disputations, consider yourself authorized only to promote, by the distribution of the Bible itself, the morality and religion of the Bible; endeavouring to unite all in the one magnificent purpose of diffusing universally the glorious Gospel of the Blessed God, until all shall know him, from the least to the greatest.

You will, from time to time, report to the managers the progress you make, and the success attending your mission; in which you will endeavour to be as minute and circumstantial as possible; indicating who will co-operate with most cheerfulness in the honourable employment of circulating the Word of God; the number of Bibles requisite to supply the wants of different sections of the country; the manner in which the Bible will be received; the effect which it will probably produce; the possibility of forming Bible Societies; the donations and subscriptions you receive: in short, you will collect, and communicate to the managers, all the information in your power, which you many deem useful for promoting the end for which alone Bible Societies have been instituted and supported.

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No. II.

In November last, the Rev. Daniel Smith arrived in this city, having in charge near 3000 English Bibles, intrusted to his care, for distribution, by various Bible Societies and charitable individuals in the New-England states. Of which he made the following disposal:

His Excellency Thomas Posey, Jeffersonville, Indiana territory, 100; Mr. Joseph M. Street, Shawenee-Town, Illinois territory, 100; Rev. Samuel T. Scott, Vincennes, Indiana Territory, 100; Rev. Jas. M'Gready, Red-Banks, Kentucky, 100; Rev. William Dickey, mouth of the Cumberland, Kentucky, 100; Rev. Gideon Blackburn, Nashville, Tennessee, 108; Rev. John Ford, Pearl river, Mississippi territory, 123; Amite and West-Florida Bible Society, 105; Captain Moses Hook, Pinckneyville, Missisippi territory, 88; Hon. J. Dutton, Plaquemine, Louisiana, 50; Hon. G. King, Oppelousas, Louisiana, 105; Rev. Carter Tarrant, chaplain for the military in New-Orleans, 225; Custom-House in New-Orleans, 25; Dr. Goforth, do. 10; Hon. R. Easton, Attakapas, Louisiana, 60; Natchez, Mississippi territory, 200; distributed otherwise, 100.

Among these were 500 Bibles purchased by an individual in Boston; and 50 large 8vo. Bibles designed exclusively for aged people and others whose sight is defective, furnished by a lady.

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First Report of the Board of Managers of the Bible Society of Rensselaer County, (*N.Y.*) *made at the anniversary meeting of the Society, held at Troy, the 29th day of May,* 1816.

In obedience to the resolution of the Society at the time of its organization, the Committee appointed for that purpose addressed a Circular letter, accompanied by the Constitution, to a number of persons in each town in the county, requesting them to use their influence to procure subscribers and organize departments. The Board have the satisfaction to state, that a department has been formed in Troy, consisting of 164 members; one in Lansingburgh, whose numbers have not been reported; one in Greenbush consisting of 35 members; one in Nassau of 30; one in Schaghticoke of 30; one in Sandlake of 38; one in Pittstown of 30; and one in Brunswick, but the report from that Department does not state the number of members. In some towns inquiries have been made to ascertain what persons are destitute of Bibles. In the Department of Troy committees were appointed to go through the town, and make very particular inquiry. By this means it was ascertained that not less than 100 families and individuals, who were deemed proper objects of charity, were destitute of Bibles. Measures have been adopted to furnish most of those destitute in that Department with Bibles. The Managers have reason to believe that if equally strict inquiry were made, a proportionable number of persons at least would be found in the other towns in the same destitute condition. It is to be regretted that only eight out of the fourteen towns in this county have hitherto taken measures to form Departments. It is impossible for the Board effectually to supply the deficiency of Bibles without the aid of persons living in the several towns, to make the necessary inquiries. The operation of the Society must be very partial and limited until Departments shall be organized in all the towns, and active measures taken to ascertain the condition of the inhabitants. It is feared that many hundreds of families in this county have lived for years without a

Bible in their dwellings. The Board have had to regret that they could not until lately furnish those with Bibles who were found destitute. Soon after the Society was organized, the Board appointed a Committee to make a purchase of Bibles. The Committee contracted for six hundred to be forwarded from Hartford before the first of November. But accidental circumstances prevented the shipment being made in season to get up the river last fall—they did not arrive until April. The board, immediately after their arrival, ordered the Treasurer to deliver 100 to the Department of Troy; 60 to Lansingburgh; and 50 to each of the other Departments, making in the whole 450. It is not known how many of the Bibles which have been delivered to the Departments have been distributed among the destitute. It appears by the Treasurer's account, annexed, that he has received $570 90, and expended $417 06, leaving a balance of $153 84 in his hands on the last Tuesday of May.

The quarterly meetings of the Society have been held at Greenbush, Sandlake, and Pittstown, at which Sermons were preached and collections raised.

In obedience to a resolution of the Society, the Board appointed a delegate to represent this Society at the Convention of Delegates of different Bible Societies holden in the city of New-York on the second Wednesday of May. The Board have learnt with much satisfaction, that a respectable number of delegates assembled, and with great unanimity agreed on the Constitution of a general society to be styled The American Bible Society. This Society, as will be seen by its Constitution, is not intended to abolish the local Bible Societies; but is calculated to aid and stimulate them in their operations. The Board are persuaded that most salutary effects will be produced by this National Institution. The correspondence which will take place between the American Bible Society and the various other Bible Societies in the United States will furnish a mass of information in relation to the Bible cause highly interesting and useful. When the local Societies have supplied the wants of the districts in which they exist, they can place their surplus funds at the disposal of the American Bible Society, to aid in the noble charity of sending the Scriptures to such parts of the land as are unable to supply their own wants. And while we feel the strong obligation we are under to supply the destitute among ourselves, surely our charity should not be so narrow as to prevent our bestowing something to feed the famishing souls scattered along our frontiers with the Bread of Life.

Impressed with the great importance of building up this National Institution, the Board do most strongly recommend to the Society to authorise the placing of its surplus funds, after supplying the wants of the people in this county, at the disposal of the American Bible Society.

The Board are aware that for some time to come the funds of this Society will be absorbed in supplying the destitute in this county—But we trust the time will arrive, when, by the blessing of Providence, this Society will not only be enabled to put the Scriptures into the hands of all who will read them among ourselves; but also lend its aid in spreading them among the needy throughout the globe. Our blessed Saviour in the parable of the Good Samaritan has given a most striking illustration of that diffusive charity which should animate a Christian's heart. May not the Christian cherish the belief that his joy in Heaven may be increased, in beholding those whom he never knew or saw on earth, made subjects of converting grace by means of Bibles, in the distribution of which he bore a part!

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The first Annual Report of the Cayuga (N. Y.) Bible Society, February 21, 1816.

It cannot be reasonably expected, so soon after the Bibles have been, by your purchasing committee, delivered to the Board, that many interesting facts, which relate to our own society, can have come to our knowledge.

From the Treasurer's report it will be perceived, that a sufficient sum has been collected to purchase 200 bibles, and to defray the expense of transmitting the same from Hartford to Auburn. These have been received. One box containing 100 has been opened, and some partial distribution has been made. Viz:

16 copies have been sent to Mr. Parsons, Marcellus. 6 do. Mr. Rice, Skaneateles. 4 do. Mr. Parsons, Scipio. 10 do. Mr. Phelps, Cato. 10 do. Mr. Church, Wolcott. 3 do. individuals, Brutus. 2 to the common Prison. 12 to the Female Charitable Society, in Auburn. 4 to Mr. Tracy, a Missionary. 5 to poor families and fatherless children.

The Board has received a donation from the Hartford Bible Society, consisting of one hundred Bibles for gratuitous distribution. This act of munificence we record with great satisfaction, as it came timely, at the commencement of the Society, when their funds were small, and when they needed help. And we desire to acknowledge with gratitude the Providence of God, which has enabled them to extend their benevolence: and that the poor and destitute in this region of country, have engaged their attention. It may be true, that the inhabitants of some other country are more destitute of the word of life—yet it is equally true, that there are many, too many, who are living themselves, and bringing up their families, without the Bible in their habitations. This we believe will be found more extensively true, than has been apprehended, even by the most inquisitive.

Your distributing committee, notwithstanding every exertion which they have been able to make, find the means of distribution altogether inadequate; and recommend most earnestly to the Society, to adopt some measures more effectually to examine into the destitute situation of the inhabitants, and to afford them a supply.

At a time when exertions the most unparalleled are making, by numerous associations, both male and female, by societies and individuals, by almost every religious sect, and in almost every clime, it would be most criminal for us, who are under such great advantages to distribute the bread and waters of life, to be remiss; to suffer hungry and thirsty souls to famish with the bread and water in our hand. The accounts of similar institutions are very numerous and interesting.

The following selections are introduced chiefly with a view to extend the information among the people generally in this region of country. Those of our own country may claim our first attention. The oldest of these societies in America, is the Bible Society in Philadelphia, organized the 12th of December, 1808.—Connecticut followed the example in May, 1809. Massachusetts, in July—New-York, in September—New-Jersey, in December. From these, like parent stocks, new and flourishing branches have arisen, strong and numerous, and spreading till they have overshadowed the whole land.

It is to be hoped that this society will put forth all its energies, for procuring and distributing the word of life; and that particular exertions will be made by every member of the society, to effect a general use of the new testament at least in our common schools.

In contemplating the day when the heathen shall come to the knowledge of the Lord Jesus Christ, when the Jews shall acknowledge him the true Messiah; when the Saviour shall rule from sea to sea, and from the rivers to the end of the earth; as we see the day approaching, let us do what our hand findeth to do with our might, and may we REJOICE FOR EVER WITH THE LORD.

Sabbath School Associations.

A FRIEND has kindly submitted to the Editor *extracts* of two letters from a young lady in Philadelphia, from which, and other sources, it appears, that almost every Church in that city has a Sabbath School Association, for the instruction of poor children. In this laudable employment, the Methodists, Baptists, Episcopalians, and different denominations of Presbyterians, are all engaged. The Associations consist generally of pious young ladies, who form a constitution for themselves, and then seek the destitute and ignorant for their pupils. They attend on the children generally in rotation, by a committee; but in some instances, all the members are constant teachers. Testaments are obtained for these Schools from the Bible Society, and other religious books from the Tract Societies. Each young lady takes the charge of ten or twenty scholars, and instructs them in one corner of the Church, while another does the same in another part; and frequently, during the public worship of the Sabbath, she is seen at the head of her band, preserving order, and attempting to enforce attention. The blacks are not excluded from the care of any association, or of any member of it; and the writer of the letters has not been ashamed to appear at the head of a class of little chimney-sweepers. The same young lady was also the prime mover of Schools for the adult poor in Philadelphia; and she has had the happiness of knowing that several aged black people, who were under her care, have not only learned to read the Bible, but to know Jesus Christ, so as to inherit eternal life. In one of these Schools, a young lad has repeated the greater part of the New-Testament.

Before these Sabbath School associations were contemplated in this country, the Evangelical Society of Philadelphia sent forth its members two and two, to collect and superintend Schools in the poorer and more vicious parts of the city. This Society still continues its labours, and in some measure assists the Female Associations. It was particularly instrumental in collecting the children of several Schools, to the amount of four or five thousand. The place of meeting was the Rev. Dr. Brodhead's Church. The number was so great that, many of them had to remain outside of the building. Dr. B— delivered an appropriate discourse to them, and their teachers. So large a collection of children as this was never before seen in the city, assembled for any purpose, much less for religious improvement.

The plan on which the Evangelical Society had long proceeded, of rewarding the children for each lesson with a coloured card, on which is printed some passage of Scripture, was adopted by the School Associations, and continues to be highly useful. A given number of cards of one kind entitle the pupil to one of another colour; and five or ten of the last description will procure him a book, which commonly is some selection of hymns, a Psalm Book, or a Testament. It has the double advantage of exciting the attention of the poor children, and gradually storing their minds with a knowledge of the word of God It is most cordially recommended to those who have the charge of such Schools.

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Extract from the first annual Report of the Newark Sunday School Institution.

Our institution commenced in May, 1815; it gradually increased during the summer season to an average of about *four hundred and forty scholars.* It is proper to observe, however, that a considerable proportion of these could not come under the denomination of *poor children;* for many of them were blessed with the advantage of attending the ordinary Schools in the week days. It was pleasing and encouraging to witness the attention and ardour of this interesting group in the attainment of religious knowledge;—it was pleasant to listen to them while repeating from memory passages of Scripture; answering questions in the catechism, or reciting psalms and hymns and spiritual songs. In such exercises their advancement was rapid, and their diligence as gratifying, as the themes which they lisped were delightful. So sweet and heavenly is the voice of religion breathing from infant lips!

As the winter approached, it was deemed expedient to make new arrangements, and to confine the attention of the teachers to poor children and adults—and particularly, to the people of colour. The beneficial effects of thus combining the efforts of the teachers, and directing them exclusively in behalf of these who had none to befriend or impart to them religious instruction, soon became manifest; and although in the improvement of all, the hopes and expectations of the instructers were more than realized, yet they would more especially present to their patrons and the public, the progress of the blacks, because these poor and almost forsaken creatures comprised by far the largest portion of the School, and because it is believed that this was the *first* Sunday School instituted for the coloured people, ever established in the United States. Their number amounted to upwards of *two hundred* of both sexes, and of all ages, from infancy to gray hairs. In general, such as could not read, as was the case with almost all of them, evinced a persevering and anxious desire to be enabled for themselves to look into the blessed word of God. Some of those who commenced at the alphabet, have already attained to that important acquirement; and the rest are speedily following on. Many who could spell in one, two, and three syllables, have also been brought to read the Bible. The rapid advancement of this part of our destitute fellow-creatures, can be better understood when we consider their very slender advantages; that from the nature of their occupation, they can have but few and transient opportunities for study, such merely as they can occasionally seize from their daily routine of labour, or take from their usual hours of rest. The little time which they employ every Sabbath in the School, furnishes their principal opportunity; and yet their improvement has been extraordinary. Judging from facts and observations, it would seem to be vain any more to oppose the cultivation of the mind of the coloured people on the ground of inferiority of intellect, of incapacity, or of an untractable and unteachable disposition: for if the regular *six days* tuition of those more highly favoured be put in competition with the simple *two hours* on a Sunday which these enjoy, where would the comparison lead us?

The exertions of the instructers have not been confined merely to the intellectual improvement of their charge; they have also constantly endeavoured to improve the heart; to enforce, with suitable exhortations, the practical import of such texts as "*Servants, obey your masters;*" "*Children, obey your parents;*" and, generally, to inculcate the sublime principles of the blessed religion of Jesus. And they with deference, yet with confidence, appeal to the candour and the observation of the public, whether or no some amendment at least has not been discovered in the outward behaviour, the public and private walk and conversation of some of this class of society? Whether or no, some have not by these means, been rendered more pliant and tractable; more sedate and humble, and, in general, become better and more useful servants. Some, we are well assured, have been reclaimed from a habit of profaneness, and from the vice of intemperance. Besides, prayer meetings have lately been set up among them which have been well attended; and their spiritual offerings seemed to flow warm from the heart, and to breathe the pure spirit of devotion.

The Schools are now in a prosperous state; with a zeal characteristic of the sex, some pious young ladies have kindly contributed their aid; and have recently undertaken the management of the female department of the coloured people.

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FROM THE RELIGIOUS REMEMBRANCER.

Extracts of a Letter from a lady in the State of Delaware, to her friend in Philadelphia.

Fairfield, June 28, 1816.

"I MUST hasten to tell you how far the Lord has prospered his own cause through a weak, unworthy instrument. In New-Castle there are four Schools.

To three of them, I made proposals to form "Juvenile Tract Societies;" one had already a Society, called the "Weekly oblation Society," for the purpose of making clothes for poor children, and the teacher was fearful of imposing too much, but promised as many of her scholars as should choose to join, if the plan was carried into effect. Another, had only small children, but was delighted with the proposal, and promised all her aid. A third was not only delighted, but assembled her pupils, told them of the plan, and has now adopted it. The Rev. Mr. John E. Latta, the pastor of the place, (a most excellent, zealous man,) organized the Society, delivered an appropriate address, and concluded with fervent, solemn prayer. Numbers from both the other Schools are members.

"In Wilmington, one School has already an organized Society, and from the other I hope soon to hear of equal success. Whenever I hear the number in each Society, I shall transmit you an account.

"I am on the eve of departure for New-Castle, to spend a few days with the dear people there. It is a very serious time amongst them, although nothing special occurs, but the deep attention, contrasted with former indifference, the anxiety to hear the Gospel, and here and there an inquiring soul, gives us a pleasing hope that the shadows of night are dispersing, and the day of the Lord's power is about to dawn. The young ladies of that place have a Charity School, and are about establishing an Adult School. The young gentlemen have lately formed a Sabbath School. Oh! my dear friend, when I call to mind the "days of the years that are past," when in my native New-Castle I rejoiced in the preciousness of Jesus; when I looked back to her long night of sinful iniquity, and then again at her present prosperity, in all the exultation of a rejoicing spirit, I exclaim, 'who now shall call thee desolate or forsaken, for the Lord himself hath rebuilt all thy waste places, and thy gates shall surely be named salvation, and all thy walls praise.'

"We are about establishing our Free School on the Lancasterian plan; we have received proposals and come on terms with a teacher, who will be here the first of August. Thus is the Lord prospering our way before us, and opening up a high way of usefulness to those poor, ignorant children whom his providence has cast into our laps, with the exhortation, "the poor ye have always with you," and if you love me, "feed my lambs" Oh! for hearts more tenderly interested in the destiny of these poor little immortals, so much exposed to vice, and all its miserable attendants!

"Our Adult School flourishes, and I am happy to tell you, there is one formed in the Poor-House in this vicinage, wherein there are 16. One of the most hopeful, is a poor, half crazy creature, whom I have known for years. When it was first mentioned to her, she burst into tears, and exclaimed, "by the help of God, I'll begin and I'll never stop until I read my Bible through;" and such is her rapid progress, that in a little time she will be able to peruse for herself the sacred volume. She did not know a single letter when she began.

"O may the Lord own and bless still more and more, his own cause! It shall prosper, it shall have free course to run and be glorified; and should we live to see the full dawn of millennial day, then shall we look back upon the faint streaks of light which now gladden the horizon of Zion as mere specks of glorious brightness. Does not your heart rejoice in anticipating the unredeemed pledges of the Church's triumph? I know it does; therefore we may as soon expect heaven and earth to pass away, as one jot or one tittle of his word to fail, who hath given us the promise that his kingdom shall not only be established, but he shall reign King of nations as he is now King of saints! Come, thou Desired of nations! come, thou once slaughtered Lamb! come, thou righteous Conqueror, and take to thee thine own mighty strength, and reign until all shall bow to thy peaceful sceptre, all confess thy power divine! Even so come, Lord Jesus!

"Next Sabbath is the second anniversary of our revival. Oh, how sweet the remembrance of that day! I have just learned that the gentlemen who has charge of the Female Academy in Wilmington, (who I expected would answer my note,) has adopted the plan, and established a Juvenile Tract Society in his School. Give the glory where the praise is alone due! This makes three out of five."

Extract of a Letter from Rev. Gideon Blackburn, to a friend in Philadelphia.

Franklin, (Tenn.) April 6, 1816.

I HAVE for many months been a perfect slave to the cause of Zion, and to those under affliction. The winter has been a very fatal one within the bounds of my charge: about 70 died in the bounds of my Nashville charge, and of the whole, only 5 of my members, though almost every one of them were sick; what effect the dispensation may have, I know not; but it has been very severe. Yesterday was kept by Nashville as a day of thanksgiving, for recovery; the audience was large, solemn, and attentive. I preached from Numbers xvi. 4—8.

From the 13th of July to the 15th of March, I was out seeking up those who were literally in the shadow of death. I found many who had not heard a sermon for *ten* years; whole families from 10 to 15 in number who could not read a word; and in places whole villages of French, consisting of 40 families, in one of which, as a specimen of the rest, there was only the Roman priest, a school-master lately engaged, and one woman, in *forty* families, who could read one word in any language. Darkness surely covers the earth, and gross darkness the people.

My heart almost melted within me, and I returned home resolved to try to provide some to break the bread of life to the needy. I have written to Mr. R— for 300 Bibles, and from 10 to 20,000 Tracts: the demand seems great, but nothing to the wants. If the Societies knew the case as I do, they would send them. I will send 100 dollars for that end every year, and perhaps more. I hope the benevolent will supply the rest.

I am pushing on my students with zeal, and a few of them are turning their faces to the ministry. Two joined the Presbytery the other day—my son John, and John H—, a poor boy I have supported and educated. Though I had once nearly determined to go to your city, if God opened the way, these considerations have clogged my conscience, and reconciled me to wear out the last remains of my useless life in the western forests.

Extract of a letter, recently received from Newport, and communicated for the Christian Herald.

AT Wickford a surprising revival has taken place: children from ten years of age to men of seventy, have come forward, avowed their faith, and have been baptized; and from the most accurate information that I have been able to collect, is the following: Baptist, from 90 to 100, the largest proportion men; Methodist, 15 to 20; Congregationalist, 10 to 15; 70 to 80 hopefully converted, and a great number are now under an exercise of mind. East Greenwich has also experienced a great revival of religion, but to what extent I know not. My inquiries have been answered in so vague a manner, that nothing with certainty can be obtained. A great reformation in morals, and attention to the meetings, certainly has occurred; many hopefully converted, and many baptized, is equally certain: but I cannot, with precision, say to what extent.

A great revival has also occurred at New-Bedford; so much so, that ministers of the Gospel, from the adjacent towns, have been called in to instruct them; but to what extent, and of what denominations, I am not informed.

Hopkintown and Westerly, surpasses all. In the former place, the pouring out of the Spirit has been truly great. The Seventh Day Baptist Society, consists now of rising 400 communicants: a major part of whom have recently joined the Church. This town [Newport,] affords the most cheering prospect of a work of Divine Grace. A great attention to the concerns of religion and morals is pervading the community. Between 50 and 60 have joined the Baptist Churches in about three weeks; 6 in the Methodist, and 8 in the Congregationalist Churches. Our [the Episcopal] Church now consists of 105 communicants; which is a greater number than was ever before known to belong to it. Only fifteen of them are men. One Sunday School is established, and one Tract Society. Other Sunday Schools, Tract and Prayer-Book Societies, and Bible Societies, will soon be instituted.

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TO THE EDITOR OF THE CHRISTIAN HERALD.

SIR,

YOU may see in ELY's Journal, some account given of an aged sailor, the initials of whose name are J. R—. He is represented in that publication, as being under the most distressing convictions of his own guilt and misery; while at the same time he indulged himself in the intemperate use of ardent spirits. He would read his Bible, confess his sins, weep bitterly, pray fervently, and become drunken. Then he would reform a little, promise well, and again pass through the same scenes. He continued in this situation for many months, and then left the Hospital of New-York. He went to Philadelphia, and was admitted to the Hospital of that city. His character remained the same for about two years, with this difference, that his mental distress became greater, and in his paroxysms of feeling, he more resembled a fiend than a man. Indeed he was, at seasons, an object of terror to all the persons in the Institution. No hope was entertained that J. R— would ever be sanctified through the truth. Yet he appeared to believe, as the devils do: for he trembled.

We should not despair of a living sinner; for even this old sailor has forsaken all his blasphemies and vicious habits. For twenty months he has not tasted of any stimulating drink. He will not even taste of beer, lest he should be brought into temptation.

A more grateful, humble, pious man than J. R— now appears to be, cannot be found. The word which he heard in New-York, proved ultimately to be the word of life to his soul.

New-York, July 2, 1816.

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JUVENILE DEPARTMENT.

Extract of a Letter from Mr. G. B—, dated Newport, April 30, 1816.

YOU stated to me, that some gentlemen could scarcely accredit the conversion of a child under ten years of age. To put those doubts at rest, I annex a copy of a letter, received from Mr. G. B—, (a near neighbour of mine, and who has been a sincere and devout professor for many years,) and addressed to me, relative to the conviction and conversion of his little son. But why should such a thing be thought "incredible or impossible?" Are we not "conceived and born in sin?" Our reasoning powers, great as they are, cannot comprehend, much more explain, the way, trace the power, and describe the actual appearance of the Spirit. To know it, is to feel its renovating influence: we must judge of it by its effect. It is superior to reason, who can explain and describe it? It operates upon adults, why not upon

Children? Who shall restrict his power? "Out of sucklings and babes he hath ordained strength and praise." Is it incompatible with his wisdom; or is it more difficult to convert, than to create a child? But this is reasoning, instead of giving a copy of *Mr. B*—'s letter.

"Dear Sir,

"Agreeably to your request, that I should send you an account of the experience and conversion of my little son, I now, with pleasure and heartfelt satisfaction, give you the particulars. About four weeks since, he accompanied his mother to Elder Eddy's Weekly Conference Meeting. After prayer, &c. two young men related their experience, and the work of God's grace upon their hearts. The relation of what the Lord had done for the salvation of their souls, of the distress they had been under for their sin and guilt, the pardoning love of God, and the joy and peace they had found by believing, made many weep; some from an interest in Christ, others for joy, joined in rejoicing in the conversion of sinners, &c. At this meeting, my little son was greatly wrought upon, and he returned home weeping aloud, and telling to all around him, what a great sinner he was! how unprepared he was to die and appear before the judgment-seat of Christ! that he was afraid his soul would be lost; that he was desirous to be a Christian, to have an interest in Christ, and to love God. I talked to him as a child; and gave him such advice as I thought best, hoping that it was the Lord's doing, and that time would make it manifest. I soon found this conviction was not for a moment, for he continued under great distress from day to day, earnestly seeking an interest in Christ. Myself and my family daily heard him praying in secret, when he thought none heard him but God alone. He would cry out in prayer, and in great distress: "O God, pardon my sins! O Lord Jesus, have mercy upon me! O Lord, make me a good Christian! O Lord, prepare me for death; give me a new heart! O Lord, teach me what I shall do," &c. &c. In this manner he continued for thirteen days under deep conviction, when there appeared a great alteration in his mind, from this agonizing torture. He now appeared very happy by praising God, and singing spiritual songs and hymns as he went about the house. By observing this great change, we asked him what was the cause of his being so joyful? he readily answered, "I feel happy." We asked him what made him feel happy? he replied, "because the Lord had forgiven him his sins." We asked him, if he thought he should go to heaven if he should immediately die? he said, "yes; I was once afraid to die, when I was under conviction, but I do not now fear death." We asked him if he loved God? he said, "yes, all the Christians too, and was desirous to praise his holy name." We asked him if he was not afraid that the boys would laugh at him, and ridicule him for his religion? he said, "he did not mind that; they could not hurt him, and he meant to live his religion, he did not intend to go back," &c. &c. I must say, he gives every evidence of a true work of God's grace upon his heart, and would be glad to be baptized and join the Church; but I have thought it better to wait: if I am wrong, I pray the Lord will not lay the neglect to my charge. I know that God is able to "perfect praise out of the mouths of babes and sucklings," and he has brought many little children to the knowledge of the truth; and he has said, "suffer little children to come unto me, and forbid them not, for of such is the kingdom of God."

"My son is nine years and ten months old.

"From your sincere friend, G. B—."

MISSIONARY INTELLIGENCE.

In a late Report of the Missionary Society in Yorkshire, (England,) mention is made of the establishment of several Juvenile Societies, who contribute their little offerings to aid in sending the Gospel to the benighted heathen. One produced upwards of £20 sterling, (about 90 dollars,) in the first quarter; and another, in one year, contributed no less than £236 sterling, equal to about one thousand and fifty dollars.

BELLARY.

A letter from Mr. Hands, dated Bellary, Sept. 1815, is come to hand. He has sent the Directors a number of idols of silver, copper, &c. for their museum. Also a copy of St. Luke's gospel, written on leaves; Christ's Sermon on the Mount, in the Canara language, &c. He wishes for a supply of school-books, &c. He says, that though he cannot gratify them with an account of the poor Hindoos around him, having openly embraced the Gospel; yet, he thinks there are many convinced of its excellence and divinity, and who are desirous of becoming more and more acquainted with it. 'The Gospels, in Telinga, (says Mr. H—,) and the 1st and 2d Catechisms, have been widely circulated in the country around us, and have excited much attention. Scarcely a day passes without several coming for books, and to make inquiries.'

In April last, I visited the once famous city of Bijunagur (or Bisnagar,) at the time of the great annual festival held there; which afforded me an opportunity of witnessing much of the idolatry, ignorance, and wretchedness of the Hindoos; and also an opportunity of speaking and distributing to many the word of life. Since then, in August, I travelled into the Mysore, as far as Chitteldroog, about 80 miles from Bellary; and in my journey, I passed through several lay towns and villages, where I visited the schools, addressed the children, and others who were present, and supplied them with books for the use of the schools, &c. which were, in general, eagerly and thankfully received, and many heard with attention the glad tidings of the Gospel.

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FROM a list of missionaries employed by various Societies, lately published, it appears that there are not yet *Two Hundred and Fifty European Protestants* gone forth; and what are these for the purpose of evangelizing *Eight Hundred Millions* of Pagans and Mahometans!

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THE Scottish Mission at Karass Tartary, is divided, and part of it has removed with the Printing Press to Astracan, and a part to Aransburg in the Island of Oesel. This new arrangement is of much importance; Astracan is represented to be the Calcutta of Russia, and the missionaries intend to make it another Serampore. They are making an arrangement with the government, for the establishment of their Printing Office here. Aransburg is represented as of equal importance.

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Conversion of a Mahometan.

Another Mahometan slave lately came to Bethelsdorp, who said he had been for many years seeking peace in his religion, but could find none; but having learned something of Christ, from one of the women at Bethelsdorp, he had obtained the peace he had long desired. He said, he had always doubted the truth of a religion which, while it required a strict regard to various rites on the one hand, allowed all manner of vices on the other. He went boldly to the Priest, avowed the change of his views, and exhorted him to follow his example. He said also, that before he received Christ he could not abstain from sin; but now he felt no desire to commit it.

"We have been looking," says Mr. Read, "for talents and arguments in order to gain the victory over Mahomet; but God is making use of Hottentot women for that purpose "that no flesh may glory in his presence."

ECCLESIASTICAL PROCEEDINGS.

The General Synod of the Associate Reformed Church in session at Philadelphia, May 15th, 1816, appointed the Rev. Ebenezer Dickey, the Rev. Dr. Alexander Proudfit, and the Rev. Dr. John M. Mason, and Mr. Joseph Nourse, and the Hon. Ebenezer Clark, Ruling Elders, as commissioners to meet, on the 13th of June ensuing, in the city of New-York, with commissioners to be appointed on the part of the General Synod of the Reformed Dutch Church, for the purpose of considering whether any, and if any, what measures may be adopted for extending the good understanding happily subsisting between the two Churches, and for combining their efforts in some efficient co-operation for promoting the interest of the Redeemer's Kingdom; and the former ordered the following communication to be addressed to the latter Synod: namely,

To the Rev. Praeses and Members of the General Synod of the Reformed Dutch Church, the General Synod of the Associate Reformed Church wish grace, mercy, and peace in our Lord Jesus Christ.

Reverend and beloved Brethren,

In considering the signs of the times and their aspect toward the kingdom of our Lord and Saviour, we have been forcibly impressed, not only with the desirableness, but also with the necessity, of a public co-operation in counsel and action, by those churches whose relative circumstances render it practicable. And we have thought, that with the good hand of our God upon us, it may perhaps be effectual between your churches and ours with mutual benefit, and to the glory of His blessed Name. We are one, and always have been one, in the doctrine which is according to godliness. Our fathers, in those searching times, when the faithful were called to endure, for the elect's sake, bonds and imprisonment, and even to the testimony of their blood, were hearty and generous supporters of each other. Their descendants, to this hour, have obtained mercy to abide in the old path, the good way wherein they walked and found rest to their souls. We have ourselves lived in harmony; our intercourse unembittered with collision and strife; and have been enabled, in a comfortable degree, to exemplify that divine declaration, "Behold, how good and how pleasant it is for brethren to dwell together in unity." Our churches have enjoyed hitherto the singular favour of exemption from the contamination of false doctrines. These things, added to the loud call of God our Saviour to contend earnestly for the faith once delivered to the saints, have turned our regards, in an especial manner, to you; and have excited a hope, that such an understanding and concurrence may be produced as shall redound to the greater advancement of his grace and truth.

In order to ascertain this point, we have judged it to be our duty, Reverend and Honoured, to propose an appointment of commissioners from our two General Synods, to meet and consult on this interesting subject as soon as may be; and we do most respectfully and affectionately crave your agreement thereto. In which case we have chosen our Reverend and respected brethren, Mr. Ebenezer Dickey, Dr. Alexander Proudfit, and Dr. John M. Mason, Ministers, together with Mr. Joseph Nourse and the Hon. Ebenezer Clark, ruling Elders, as commissioners on our part, to meet with such commissioners as you may be pleased to appoint, in the city of New-York, on Thursday, the 13th day of June next: which will further appear by the extracts from our minutes herewith transmitted.

Reverend and Honoured,

Our hearts' desire and prayer is, that our heavenly Father may continue among you, in its purity and power, that holy truth of his which has been your inheritance for ages:—That he would bless and keep you; that he would lift up his countenance upon you, and give you abundance of peace;—and that he would so direct our counsels and influence our hearts, as that we may rejoice together, in a holy concert, as fellow-workers with Him.

In the name and by the authority of the General Synod of the Associate Reformed Church.

Done at Philadelphia, the 24th day of May, }
in the year of our Lord 1816. }

EBENEZER DICKEY, *Moderator.**
A. J. STANSBURY, *Clerk of Synod.*

The Synod of the Reformed Dutch Church, convened in the city of New-York, on the 5th of June, appointed the Rev. Dr. John H. Livingston, Rev. Dr. Solomon Froeligh, and the Rev. James S. Cannon, and the Elders, Mr. Henry Rutgers and Mr. James Striker, commissioners on their part to meet the commissioners of the Associate Reformed Church at the time and place, and for the purposes, named in their communication.

The above mentioned commissioners met agreeably to appointment; and, we understand, agreed to report to their respective Synods, certain measures calculated to further the object of their conference.

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Extracts from the acts and proceedings of the Reformed Dutch Church in North America, June, 1816.

Synodical Reports on the state of the Churches.

In consequence of an inquiry which was made of the Synod, it was *resolved*, that hereafter the blacks within the bounds of our congregations be enumerated as a part of them, excepting those who belong to other denominations.

The committee on the state of religion, reported, and their report was adopted, and is as follows:—

The committee on the state of religion report—

That on an examination of the minutes of the particular Synods of New-York and Albany, (the only sources of their information,) they rejoice to find that the Lord still continues to bless the means of grace, and to animate his servants by causing his work to prosper in their hands. During the year past, not only have vacant congregations, some of which had long been destitute of the stated ministry of the word and ordinances, been furnished with pastors, but a rich measure of divine influence also has been imparted to many of your societies. Within the bounds of the Particular Synod of Albany, the state of religion appears to be improving. The truths of the Gospel are heard by increasing numbers, and with solemn attention. In the congregation of Wynant's Kill, the Divine Spirit has rendered the Gospel effectual to the awahealing and conversion of many. In the congregations belonging to the Classis of Poughkeepsie, the zealous efforts of the servants of the Redeemer, to promote the interests of his kingdom, have been owned and blessed in a measure which calls for our special gratitude. The church of Poughkeepsie has enjoyed a season unusually refreshing; many have been awakened; more than a hundred persons, and those principally from among the young, have been added to the church. The revival has been powerful, and extended its happy influence to the souls of not a few blacks. Among the congregations under the jurisdiction of the Particular Synod of New-York, your committee feel happy to state, that a growing attention has been paid to the Gospel ordinances, and that a considerable number of persons have been added to the church of such, we trust, as shall be saved.

Among the means, which appear to have been rendered effectual to the salvation of sinners, are family visitation, catechetical instruction, an increased attention to discipline, the faithful preaching of the word, and the establishment of praying societies; a due attention to all of which your committee beg leave earnestly to recommend to the ministers and congregations under the care of this judicatory, as means appointed of God for the conversion of sinners and the edification of his people.

(To be continued)

Extract from a letter of a respectable friend in Pennsylvania, to the Editor, dated June 29th, 1816.

"DEAR SIR,

"The circulation of a few numbers of the Christian Herald at this place has been made instrumental in doing some good among us. The friends of true religion have been made to arise from their supineness, and stir themselves after the example of others. Hearing of the exertions making in various parts of our country, and receiving accurate, faithful, and valuable intelligence, their zeal has been enkindled, and they have become anxious with others to promote the honour of our Lord and Saviour. Such means of intelligence operate as polished mirrors to reflect from one end of our country to the other the bright examples of Christians engaged in the most interesting employment, that of displaying the glory of Him who is the chief among ten thousand, the One altogether lovely. I send you with this a copy of our constitution, by which you will see that the ladies of this place have formed themselves into a Society for the purpose of instructing the young and ignorant, on the Sabbath. They have opened two schools, one for white children, and another blacks. The first is nearly filled, and the second has but lately gone into operation, but with considerable success. Many children have been brought from the streets into the house of God, who were never known to have entered a church before. They are taught that knowledge which may be made effectual to the salvation of their souls. It is our prayer that this may be the reward of their labours."

THE

CHRISTIAN HERALD.

Vol. I.] *Saturday, July* 20, 1816. [No. 17.

Extract of a Letter to the Corresponding Secretary of the New-York Bible Society, dated New-Orleans, June 4, 1816.

Dear Sir,

The first and last shipments of Bibles from your Society came safe to hand; those of the second shipment, in the Eliza*, were brought on here by a Mr. Thorn, from New-Providence, by whom they had been purchased at the public sale at that place; and were generously offered to the Louisiana Bible Society, at the same price he had bought them, about 30 cents a piece. The books were in good condition; about 20 had been sold to other persons at New-Providence.

A particular and detailed account of the distribution of these Bibles, as well as the others that have been committed to me, you will find in the Report of the Louisiana Bible Society, just published.

The success which has attended the distribution of these Bibles, I consider as encouraging in a high degree: success, beyond the most sanguine expectations of all, has certainly attended our exertions thus far. The version of the Bible, and the want of the apocrypha, were both objections which it was to be supposed, would be made by the people generally. Fortunately there are no great number of priests here, and the people are in no ways under subjection to those they have among them. The Rev. Pere Antoine, who has more influence here than all the rest, has uniformly been favourable to the Bible Society. I do not mean to say that he has taken any active part in its favour: but he has never opposed it; he has always spoken in its favour; he has encouraged the distribution of Bibles and Testaments; he has pronounced the version to be correct *in the main;* he has distributed those Bibles and Testaments himself, which have been given to him (about 40 or 50,) for that purpose.

The Nuns have not been willing to have the children under their care read the Bible in the Convent. The parents of the children, however, have got Bibles for them, and some have been taken into the Convent. In conversing with the mother superior, she informed me that she had no objections to the children reading it, if their parents gave it to them: but that they themselves could not introduce it into the Convent, as it was a version which had not been sanctioned by their Church, or any of its officers. In the schools and private families throughout the city and country, the Bible and Testament have been read generally. Books are obtained here with difficulty, and are very dear. *In many families there is no other book than a Bible or New-Testament. Children receive their education, in a manner, from the Bible only.* As it is given away, they have been glad to obtain it, and have given it to their children; and while one leaf of it remains legible, (one of the instructers says,) their parents will not purchase any other book. The coloured people particularly have manifested a great desire to obtain the Bible for the instruction of their children. As yet, scarcely a single copy of the Bible has been sold; all have been gratuitously distributed: they have been offered at the book-store of Mr. Levy constantly, but I do not believe that he has sold one. Some few, among the poorer class, have appeared much delighted with getting Bibles, and have declared they valued them more than hundreds of dollars. A considerable number of Protestants have been among the applicants; some who were residing here under the Spanish government. Some of these have told me that their Bibles had been taken away from them by order of the government, and burnt or concealed.

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* This vessel was cast away on the Bahama Banks, on her passage from this to New-Orleans, and the property saved sold at auction, to pay salvage. Ed.

The manner in which the Spanish New-Testaments have been received, has been even more surprising than that of the French Bibles. All the Spaniards within the city, and near its neighbourhood, almost without an exception, have made application, and have appeared satisfied on receiving the New-Testament. I received lately from the Havana, two or three letters from persons there, desiring to have New-Testaments: in which the writers have styled me the agent for the New-York Society for *supplying the world* with Bibles. This arose, probably, from their reading the title page of the New-York French Bibles, a few copies of which had got among them: for many of them read French. You will perceive by our Report, that most of the French Bibles have been distributed: there does not remain on hand, of all the supply with which our sister Societies have so generously supplied us, 300 copies; all of which will soon be distributed either in the city or country.

With much esteem, believe me,

Your obedient servant,

ALFRED HENNEN.

Report of the Directors of the East Tennessee Bible Society, made at the annual meeting of the Society in Knoxville, on Wednesday, the 24th of April, 1816.

It is with much regret that the Directors find themselves unable to present at this time any thing like an accurate description of the present state of the Society. This inability arises from the want of Reports from their agents, very few of whom have yet communicated to the Board the result of their exertions in behalf of the Society. From information which can be relied on, it is ascertained, that several of the agents from whom no communications have been received, have obtained a considerable number of subscribers to the constitution, and there is reason to believe, that the whole number of members greatly exceeds the number of which the Board has yet been informed. From the reports of the members of the board, and of a few agents in the county of Blount, the only Reports which have been received, it appears, that the number of members of the Society is 139. From the report of the treasurer, it appears that he has received on account of the annual contribution required from members of the Society, the sum of 104 dolls.; in donations made to the Society, 161 dolls.—of this last sum 156 dolls. have been received from a number of individuals in Liberty County, in the State of Georgia, transmitted by one of the Directors of the Society, making the whole amount received by the treasurer 265 dolls.—of this sum 16 dollars and 8 cents have been appropriated to the purchase of paper and books, and the payment of postage, leaving in the hands of the treasurer 248 dollars and 92 cents, subject to future appropriation. Little more than three months have elapsed since the first formation of this Society; and although the Directors lost no time in entering on the duties assigned them, yet from a variety of causes such delays have occurred in the appointment of agents, in transmitting to them notice of their appointment and in receiving their Reports, as to render it impracticable to ascertain with any degree of precision to what extent the Society will receive the aid of their fellow-citizens in the accomplishment of their benevolent design. The novelty of the undertaking in this part of the country, and the want of information as to the success which has attended the exertions of similar associations, will no doubt prevent that speedy and general co-operation of our fellow-citizens, which, under other circumstances, might be reasonably expected. When, however, the real nature and design of the Society shall be generally and correctly understood, the Directors flatter themselves that the citizens of East Tennessee, though amongst the last to enter on the good work which seems of late to have engaged the attention of the Christian world, will be found not less zealous than their brethren, in efforts to promote the cause of true religion, of virtue, and of human happiness. From the best information received, there is reason to believe, that a considerable number of the citizens of East Tennessee are deplorably destitute of the means of religious instruction, without ministers, and remote from places where the ordinances of the Gospel are administered: it is only by the reading of the Scriptures, that they have an opportunity of learning the glad tidings of salvation. It is believed, that amongst those who are thus situated, five thousand copies of the Scriptures could be advantageously distributed.

While the Board lament their inability to supply the wants of their fellow-citizens in this quarter of the country, they are highly gratified in being able to state that almost the whole Christian world appear to be engaged in efforts, hitherto unexampled, for the extension of the Redeemer's Kingdom.

It is with sincere pleasure that the Board of Directors acknowledge a donation by the Maine Bible Society of two hundred Bibles, and a donation by the Philadelphia Bible Society of fifty Bibles, and one hundred and fifty Testaments, all of which are presented to this Society for gratuitous distribution. The books have not yet been received, but have been sent to Baltimore, from whence they will be forwarded to this place. These generous donations will enable the Directors to enter on the execution of the object of the Society at a much earlier period than the state of their funds would otherwise have permitted; and they confidently hope, that in acting as the dispensers of the bounty of others, they will give such evidence of the utility of this Institution, as will effectually remove the objections of those who are yet disposed to doubt of its salutary tendency.

The following are the officers of the Society for the year 1816.

Rev. Thomas H. Nelson, *President;* Thomas Emmerson, *Cor. Secretary;* James Campbell, *Rec. Secretary;* James Park, *Treasurer;* General James White, Francis A. Ramsey, George McNutt, Thomas Humes, William Park, Archibald Rhea, Dr. Joseph C. Strong, *Directors.*

ECCLESIASTICAL PROCEEDINGS.

(*Continued from page* 256.)

GENERAL SYNOD OF THE REFORMED DUTCH CHURCH.

The committee appointed on the communication from the trustees of *Queen's College* submit to Synod the following Report:

Your committee cannot but express their deep regret that the trustees of that Institution find themselves under the painful necessity of declaring to this body, that in consequence of the exhausted state of the funds, they are no longer able to support the present establishment of professors and teachers in the College.

Finding no reason, however, to doubt the correctness of the statement of the funds, which the trustees have exhibited; and believing that it is not in the power of this Synod to afford them so much help as would enable them to continue the exercises of the Institution, your committee recommend to Synod that they accept the offer of the board of trustees, and receive from them, for the accommodation of the theological college, established at New-Brunswick, the use of the college lot and buildings, subject to the exception and limitation expressed in the offer.

1. *The Report of the Superintendents of the Theological School.*

From this Report it appears, that five students have been received into the School during the last year, one of whom has been prevented from pursuing his studies by indisposition; that the whole number who have prosecuted their studies during the past year, is fourteen, five of whom have received professoral certificates, recommending them to Classis for examination and licensure, and nine still remain in the School; that an accession may be expected to their number; that Professor Livingston has continued his lectures on didactic theology; that Professor Schureman has entered upon the duties of his office; that the examination of the students has been satisfactory and gratifying; and that the course of instruction pursued in the seminary, met their entire and decided approbation.

The superintendents request advice, as to the time of admission into the seminary, and the time of examining the senior class for licensure. On this subject, the following resolution is recommended: *Resolved,* That the time for the examination of students for licensure, be on the last Tuesday in May; and that all future applications for admission into the seminary, be made to the professors.

2. *Dispensations.*

This object is very important, and intimately connected with the vital interests of our Theological Institution. There are many reasons, why we should be very cautious in granting them; and the time has come, when no more applications can consistently be received.

With respect to the present applications, your committee have been led to make a favourable Report, and recommend the following resolutions: *Resolved*, That the superintendents and professors be authorised to admit Albert Amerman and Matthias Bruen, Jun. to an examination, and, if found qualified, grant them the proper certificates.

Resolved, That William W. Phillips, Samuel Kissam, and Dillon C. Beebe, students in the Associate Reformed Seminary in New-York, and members of the Dutch Church, be admitted into the Theological School, bringing proper credentials, and, if found qualified, be examined and receive professoral certificates after a year's study.

3. *Finances of the Theological School.*

The following statement will exhibit their state, and show the necessity of their immediate augmentation. The funds are of the following kinds, and subject to the disposition of the General Synod, for the following purposes:

1. General fund of the Theological School.		
Loaned at interest on bond and mortgage,	$10,400.00	
Amount in the hands of trustees of Queen's College,	2,772.57	
		$13,172.57
2. Donations and legacy of the late Rev. Elias Van Bunschooten, as far as ascertained,		17,122.00
3. Legacy of the late Miss Rebecca Knox, of Philadelphia,		2,000.00
4. 921$\frac{33}{100}$ acres of land in the State of New-York, given by Philip S. Van Rensselaer, Marinus Willett and his wife, and Rensselaer Westerlo; but the value of which is not ascertained.		32,294.57
5. Monies subscribed and collected under the acts and by the agents of General Synod, in 1815.	5,061.27	
Subscribed, but not collected, about	9,000.00	
6. Collections in the Churches, in the hands of the special Treasurer,	805.54	
Income of the funds,	1,228.50	

There will be due to the professors for salary, in Oct. next, dls.4,073 13 1-2.

From these statements it appears, that all the permanent funds of the Institution, besides the lands which have been given, amount to dolls. 32,294.57; and the present income arising from them, amounts to dolls. 1,228.50; of which dolls. 728 is directly applicable to professors' salaries, and the sum of dolls. 500.50 disposable, according to the directions given by the late Elias Van Bunschooten; and there remains at the disposal of General Synod, in the hands of the special Treasurer, dolls. 5,866.81. This sum is to be disposed of, according to the acts under which it has been collected.

It is evident that the Church at large, will be obliged to make a strong and unanimous effort to raise money to be applied immediately to meet the current expenses of the Theological Institution, and a similar effort to increase the permanent funds, that it may not hereafter be necessary to call upon the Churches annually, to meet the ordinary and current expenses of the Theological School.

Connected with these statements, the following resolutions are recommended:—

1. *Resolved*, That in order to meet the expenses of the Theological School, the committees appointed in 1815, to solicit subscriptions, be continued, and proceed immediately to fulfil the object of their appointment.

2. That the committee of the Classis of New-York, receive the thanks of General Synod, for their prompt and persevering efforts, and be earnestly requested to continue their labours.

3. That the collections, ordered to be taken in the Churches, be attended to in all the Churches, according to a former order of General Synod.

4. That it be recommended to the ministers and congregations, under the jurisdiction of this Synod, to attempt the formation of female, and other cent societies; and that such societies be permitted to designate the particular object to which their contributions shall be applied.

5. That the arrearages of the professors' salaries be immediately paid out of any monies under the control of the General Synod.

6. That, since Professor Schureman will probably receive no further emolument from the trustees of Queen's College after the next commencement, his salary hereafter be 1200 dolls. and the use of that part of the college edifice which he now occupies.

The importance and necessity of making a great and general effort to increase the present means of permanent funds of the Institution, are too manifest to need further illustration. In order to meet the expenses of the next year, a considerable sum must be provided: and if they neither are, nor can be, our Theological School must die. The salaries which have been given to the professors, have been a very inadequate support, and we ought to make such efforts, as will very soon enable us to make their situations easy and comfortable. That the Reformed Dutch Church is capable of making such efforts, and can provide abundant means, ought not to be doubted. This Institution is the fountain, from which the streams must issue which shall gladden our Churches, by pouring into them the pure doctrines of the word of God, and establish in them purity of practice. Let the whole Church be told of these things; let all her children be aroused to action; let one grand and united effort be made, and the most happy results may be expected. Let us be true to the Gospel we profess, and the advantages which we enjoy; and our Seminaries shall flourish, and our Churches be abundantly watered and fertilized.

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Extracts from the minutes of the General Assembly of the Presbyterian Church, in the United States of America; convened in May, 1816.

The committee appointed to consider whether the Missionary business cannot be carried on with more efficacy and to greater extent, reported; and their Report being amended was adopted, and is as follows: viz.

The committee rejoice in the prospect of a competent supply of the word of God, to the poor and destitute in our country, by means of Bible Societies. The numbers and resources of these institutions are every day increasing; so that, at no very remote period, it is hoped, that the Sun of revelation will shine on every dark corner of our land, and irradiate every dwelling, however obscure. The committee, however, instead of regarding this as a reason for relaxing missionary efforts, are persuaded that its proper effect is to infuse new life and vigour into the missionary cause. In proportion as the word of God is known and appreciated, will the preachers of the word in its simplicity and purity be effectual: in proportion as the Bible is diffused, will missionaries be successful in organizing Churches.

That there is a wide extent of country, destitute of the ordinary means of grace, is too well known to be mentioned in this place; the present demand for missionary labours, very far exceeds the ability of supply; and the population of the country is increasing with such rapidity, that, were every place now vacant completely supplied with the regular ministrations of the Gospel, after the lapse of a year there would probably be in the nation, four hundred thousand souls requiring the labours of a competent number of religious instructers. When, then, there are such multitudes at this moment, who rarely, if ever, hear the Gospel preached, and such mighty additions are made every year to our numbers; when, too, great multitudes, sensible of their wants, are addressing their importunate cries to us for missionaries, the cry for help of souls ready to perish; it appears to your committee that God and our brethren require of us much more than we have heretofore rendered. We are longing and praying for the coming of the day of glory; and perhaps many of us hope to see it. But we have no right to calculate on miraculous interpositions; and without a miracle, century after century, must elapse before the earth can be filled with the knowledge of God. All that the Christian world is now doing with united effort, if continued without intermission for one thousand years, would barely serve to fill the world with Bibles and missionaries. Yet we are not to despair. God, in his adorable providence, seems to have changed, in these latter times, the scale on which he had for ages conducted the affairs of his government. Changes which formerly were the work of years, are now produced in a day. Magnificent and astonishing events have passed so often before the eyes of men of the present age, that their minds have acquired a tone and vigour which prompt them to undertake and accomplish great things. We, ourselves, witness every day the wonderful effects of combined counsels and exertions, both in the moral and political world.

From the lessons taught us by experience, your committee have no doubt but that in the Presbyterian Church in the United States, there needs only union of purpose and effort to accomplish all the plans which have been proposed, and even to go far beyond the expectations and hopes of the most sanguine. And this especially, as so powerful an impulse has been given to the Christian community; and the impression is so deep and universal, that it becomes us all who love the Lord Jesus Christ, to exert ourselves for the promotion of his glory and the extension of his kingdom.

For the purpose of enlarging the sphere of our missionary operations then, and infusing new vigour into the cause, your committee would respectfully recommend a change of the style, and enlargment of the powers, of the Standing Committee of Missions. If, instead of continuing to this body, the character of a Committee bound in all cases to act according to the instructions of the General Assembly, and under the necessity of receiving its sanction to give validity to all the measures which it may propose, the Committee of Missions were erected into a Board, with full powers to transact all the business of the Missionary cause, only requiring the Board to report annually to the General Assembly; it would then be able to carry on the Missionary business with all the vigour and unity of design that would be found in a Society originated for that purpose; and, at the same time, would enjoy all the benefit that the counsel and advice of the General Assembly could afford.

With these views of the subject, it is respectfully recommended:

1. That the style of the Committee be changed for that of "The Board of Missions, acting under the authority of the General Assembly of the Presbyterian Church in the United States."

2. That the Board of Missions be enlarged by the addition of the Rev. John B. Romeyn, D.D. Samuel Miller, D.D. Messrs. Samuel Bayard, Robert Ralston, Robert Lenox, John R. B. Rodgers, John E. Caldwell, Divie Bethune, and Zechariah Lewis.

3. That, in addition to the powers already granted to the Committee of Missions, the Board of Missions be authorized to appoint Missionaries whenever they may deem it proper; to make such advances to Missionaries as may be judged necessary; and to pay balances due to Missionaries who have fulfilled their missions, whenever, in their judgment, the particular circumstances of the Missionaries may require it.

4. That the Board be authorized and directed to take measures for establishing throughout our Churches, Auxiliary Missionary Societies; and that the General Assembly recommend to their people, the establishment of such Societies, to aid the funds, and extend the operations of the Board.

5. That the members of the Board of Missions, be annually chosen by the Assembly; and that they continue in office until the rising of the next General Assembly, when

they are to be succeeded by the persons chosen for the current year.

The Committee further report, that while deliberating on the subject referred to them, they at first thought it would be expedient for this Assembly to present to the consideration of their Churches the importance of Foreign Missions, and to direct the Board to take measures for commencing and carrying on such missions; but, on mature reflection, they are inclined to believe, that the union of Foreign with Domestic Missions would produce too great complexity in the affairs of the Board, and render the pressure of business too severe and burdensome. And this consideration is strengthened by the belief which they indulge, that a new Society for conducting Foreign Missions might be formed, composed not only of members belonging to our Churches, but also of members belonging to the Reformed Dutch Church, to the Associate Reformed Church, and other Churches which have adopted the same creed. Such a Society is highly desirable; and were it organized on an extensive plan, so as to call forth the combined energies and charity of all these sister Churches, it would be productive of beneficial consequences, both at home and abroad, to ourselves as well as to the heathen.

Resolved, That the Rev. John B. Romeyn, D. D. Archibald Alexander, D. D. Edward Griffin, D. D. William Neill, D. D. and James Richards, D. D. and Messrs. Divie Bethune and Zechariah Lewis, be a committee to correspond with the Dutch, and Associate Reformed, Churches, and other Churches holding the same creed; and endeavour to ascertain whether the members of those Churches will unite with those of the Presbyterian Church in the United States, in the formation of a Society for Foreign Missions; and if possible, report to the next General Assembly a plan of a Society to be established for this purpose.

[THE General Synod of the Reformed Dutch Church, at their Sessions in June last, appointed the Rev. Jacob Sickles, Dr. P. Milledoler, John Schureman, Wilhelmus Eltinge, and Dr. Solomon Fræligh; and the elders, Mr. Henry Rutgers, and Mr. Stephen Van Rensselaer, commissioners, to meet those appointed by the General Assembly, for the above mentioned purpose.]

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The Board of Missions, chosen and appointed by the General Assembly for the ensuing year, are: viz.

Of Philadelphia and its vicinity, Rev. Drs. Green, Alexander, Wilson, Janeway, and Miller; Rev. Messrs. Potts and Skinner, and Messrs. Boudinot, Hazard, Connelly, Haslet, Smith, Ralston, and Bayard. Of New-York, Rev. Dr. Romeyn, Messrs. Lenox, Rodgers, Bethune, Caldwell, and Lewis. Of the Synod of Geneva, Rev. David Higgins. Of the Synod of Albany, Rev. Jonas Coe. Of the Synod of New-York and New-Jersey, James Richards, D. D. Of the Synod of Philadelphia, Rev. Robert Cathcart. Of the Synod of Pittsburgh, Rev. Elisha Macurdy. Of the Synod of Virginia, Rev. John H. Rice. Of the Synod of Kentucky, Rev. James Blythe, D. D. Of the Synod of Ohio, Rev. Robert G. Wilson. Of the Synod of North Carolina, Rev. James Hall, D. D. Of the Sy[illegible] of South Carolina and Georgia, Rev. Andrew Flinn, D. D.

* * *

The Committee to which was referred the Overture from the Synod of New-York and New-Jersey, on forming classes of young people, for studying and reciting the Bible, reported; and their Report being read and amended, was adopted, and is as follows: viz.—

That they consider this subject of great importance, and deserving the attention and earnest recommendation of the Assembly: therefore,

Resolved, I. That it be recommended, and it hereby is recommended earnestly, to the ministers and sessions, which are in connexion with the General Assembly, to pay a special attention to this subject, and provide, without delay, for the stated instruction of the children and youth in the sacred Scriptures, within their respective congregations.

II. That, although the particular manner of instruction and recitation in the congregations, ought to be left to the discretion of their ministers and sessions respectively, yet, as some degree of uniformity is desirable in a business of so much magnitude, it is recommended, as the most effectual means of promoting the knowledge of the Holy Scriptures, that, in all our Churches, classes be formed of the youth to recite the Scriptures in regular order; that the recitations, if convenient, be as often as once a week, and from two to five chapters appointed for each recitation; that the youth may be examined on:

1. The history of the world, but more especially of the Church of God, and of the heathen nations who were God's agents in accomplishing his purposes towards his Church.

2. Persons noted for their piety or ungodliness, and the effects of their example in promoting or injuring the best interests of mankind.

3. Doctrines and precepts, or "what man is to believe concerning God, and what duty God requires of man."

4. Positive ordinances, or the directions which God has given as to the way in which he is to be worshipped acceptably.

5. The particular features of character of which the Spi-

rit of God has given notice, both in wicked and good persons; in the last, particularly regarding those who were types of Christ, and in what the typical resemblance consisted.

6. The gradual increase, from time to time, of information concerning the doctrines contained in the Scriptures; noting the admirable adaptation of every new revelation of doctrine to the increased maturity of the Church. The nature of God's law; its immutability, as constituting an everlasting rule of right and wrong; the full and perfect illustration of its precepts given by Christ.

7. The change which God has made from time to time in the positive ordinances, together with the reasons of that change. The difference between the moral law and those laws which are positive.

8. The illustration of the divine perfections in the history, biography, doctrines and precepts, together with the positive ordinances of the Scriptures.

9. The practical lessons to regulate our conduct in the various relations of life.

On all these particulars the meaning of the words used in Scripture must be ascertained, that thus we may understand what we read.

Resolved, III. That the Presbyteries, under the care of the Assembly, be directed to take order on this subject; and they are hereby imformed, that this is not to come in the place of learning the Catechisms of our Church, but be added to it, as an inportant branch of religious education.

Report of the Society for the support of the Gospel among the poor, in the city of New-York.

Since the publication of your last Report, the sound of the Gospel has continued to cheer the abodes of wretchedness; and there is reason to hope it has been blest to many fainting souls. Besides the time devoted to prayer with the sick, it has pleased God to enable your stated preacher to deliver three hundred and one discourses, from the first of January to the 1st of November.

Did you behold the languid, yet anxious, eye of a dying man, fixed on the herald of the cross, expounding to him salvation by the blood of Jesus, your exertions would be well repaid.

He had been sent to the Hospital, lingered through a painful disease, without strength to reach the sanctuary of God, when, behold, the messenger whom you had chosen, came and preached peace to them that are afar off, in the name of the Lord.

In the Alms-House, that public receptacle of the poor, where the needy are too often forgotten by their friends, where no man cared for their souls, your care has provided a friend to counsel them, to buy of the Redeemer, without money and without price, gold tried in the fire, that they may be rich; white raiment, that they may be clothed; and to anoint their eyes with eye-salve, that they may see.

In the State Prison, within the walls which debar the criminals from society, and the enjoyments of life, you have caused his gracious character to be announced, whom the Lord God had commissioned from on high, and anointed by his Spirit to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

In the Debtor's Prison, where a fellow-servant may seize another, and say, "Pay me that thou owest," the Gospel, by your instrumentality, declares to the soul, bowed down under a sense of its heavy debt to the Divine Law, the mercy of that Lord who, moved with compassion, freely forgives the debt to the repenting and praying sinner. And even in the Bridewell, that most degraded of all prisons, the cry hath been made, "Turn ye, turn ye, for why will ye die?" "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

This work is of the Lord: it is he who has raised up this Institution, and provided a suitable minister. Every Christian heart and hand must cooperate with you. The Spirit of Jesus will not permit his disciples to hear the tale of human misery, shut up from the mercies of the sanctuary, without prompting them to afford relief.

By contributing to such an Institution, every feeling mind will, in its measure, enjoy the luxury of visiting with mercy the abodes of the wretched. Your funds are low, as will be manifest by the Treasurer's account, which is annexed; but He who led you to the work, will support you through it; nay, what is more animating still, let us dwell with rich delight, and humble faith, on his own promise for spiritual blessings to accompany his word. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, so shall my word be, that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

New-York, November, 1815.

Officers for the ensuing year.

Divie Bethune, *President;* John D. Keese, *Secretary;* Isaac Heyer, *Treasurer.*

Other Trustees.

Leonard Bleecker, Jesse Baldwin, John E. Caldwell, Richard Duryee, Henry Rankin, Joel Post.

Stated Preacher.

The Rev. John Stanford, A. M.

RELIGIOUS INTELLIGENCE.

Mite Societies in Newark.

THE second quarterly circular of the Prudential Committee of the American Board of Commissioners for Foreign Missions, was read by the Rev. Dr. Richards, to his congregation on the first Sabbath in June; in consequence of the information therein contained, and the appeal to Christian benevolence therein made, two Societies were immediately formed in the town of Newark, whose object is to raise funds for the *education of heathen children in India:* A "MITE, and a FEMALE, MITE SOCIETY." The latter, which was first set on foot, consists of about 220 members, embracing children and youth of every age, who contribute from *half a cent to a cent a week,* as their circumstances will allow. In the former, about 180 members, like the other, from infancy to maturer years, have already associated. Both of these Societies are flatteringly increasing in numbers; and persons of more advanced age, are contributing to their funds.

From these small droppings, some hundreds of dollars will be collected every year in this town, which will be sufficient to educate, and instruct in the knowledge of the Scriptures at least *a hundred heathen children*, who for want of this instruction, are growing up in the destructive ignorance, and horrid idolatry of their fathers.

Nothing could be more gratifying to *Christian* feeling, than to behold parents leading forward their offspring to become subscribers in these Societies, and to have their little names enrolled among the benefactors of the heathen.

To aid the funds of these institutions, important and very liberal donations have already been made, and every hope given that they will receive an extended and permanent patronage.

In the hope of inducing the young and the old in other places, which the knowledge of these facts shall reach, to follow an example so beautiful, so laudable, and so interesting, the following extracts from the *Circular* are presented, as also a copy of the Constitution of one of the *Mite Societies*.

Excited by emotions of sympathy and sorrow for the poor heathen; *Six Hundred Millions* of whom are groping their cheerless way in the midnight darkness of ignorance and superstition, and through the most horrid and disgusting idolatry, are hourly sinking into the pit of never ending despair,—the subscribers have associated to cast their mite into the treasury of God, with a view to contribute in some degree towards rescuing the children in heathen lands from imbibing the fatal delusion of their fathers, and for this object have subscribed the following

CONSTITUTION.

ART. I. This Society shall be called the '*Mite Society for the education of Heathen Children in India*,' to which object its funds shall be exclusively applied.

II. The payment of from one to three cents per week, at the option of the subscriber, shall constitute any person a member.

III. The officers of the Society shall consist of a President, Secretary, Treasurer, and seven Directors, who shall be chosen annually: and who, together, or any three of them, shall constitute a Board to conduct the business of the Society.

IV. The Society shall hold its annual meetings on the last Monday in June; and special meetings of the Board or Society may be at any time convened by the President.

V. This Constitution may be altered or amended by a majority of members present at any annual meeting.

Newark, June 3, 1816.

Extracts from the Quarterly Circular of the Prudential Committee.

After these general observations, we wish to draw your attention, at this time, more particularly, to one of the "various methods of advancing the cause of Christ," on which our Missionaries, in the paper above referred to, have offered their 'thoughts:' viz. that of *educating heathen children and youth.*

When considering the general subject of education, our Missionaries first contemplate a School to be attached to the mission for the instruction of various classes of children in *English*. Such a School they have already commenced at Bombay, for which they think many children, some entirely, and others partly, of European extraction, may be obtained.

"Another mode of schooling," they say, "is that of *Native Free Schools*, in which *native* instructers are employed to teach the children to read and write *their own language*. The advantages of this plan in relation to Christian knowledge are principally the two following: First; It would prepare the children, who otherwise would, in general, be unprepared to read the Scriptures when given to them in their own language. Secondly; As they would have no objection to the Scriptures or religious Tracts, as School Books, by an early and familiar use of such books, their dark minds would be insensibly enlightened, and their heathen notions and prejudices so weakened and undermined, as to render their conversion more hopeful than that of any other class of heathens. In this way the heathen themselves might be made the instruments of pulling down their own religion, and of erecting on its ruins the standard of the cross. This plan of schooling has been adopted by the Danish Mission at Tranquebar, and the late Dr. John has given a most interesting and encouraging account of its success, in his publication on the civilization of India. The whole expense of a School, which should contain fifty children, might probably, on an average, be brought within the small compass of *twelve dollars a month*:—a trifle indeed when compared with the good which it would produce.

Our Missionaries mention still another mode of instruction, and that is,

" *Taking children to bring up as Christians.*" " The success," they say, " which has attended the measure in the African Missions, and in the Danish Mission at Tranquebar, is peculiarly encouraging. It has been the means, under God, of furnishing the latter with a considerable number of able preachers, and many hopeful Christians."

We have chosen to let the Missionaries speak in their own manner upon this subject, as we are earnestly desirous that a deep, and lasting, and efficacious impression should be made on every mind. On the same subject, the venerable Dr. John, the late Lutheran Missionary at Tranquebar, who had laboured more than forty years in the service, has made some most valuable and interesting communications. In his Report on the Civilization of India, to which our Missionaries in the above extracts refer, after mentioning accounts which he had read of the Free Schools established in England, on the plans of the Rev. Dr, Bell and Mr. Joseph Lancaster; of the high patronage which they had received; and the great success which had attended them, Dr. John says, " How great have been the emotions of my heart in viewing these Reports! and how ardent have been my wishes, that our poor native youth in India might be kindly remembered by such advocates, and that Free Schools might be established here by the concurrence of these leading benefactors! The cries and earnest entreaties of poor neglected children and their parents, put forth the most powerful pleas for succours and provisions of this nature. As a daily witness of this pressing want, I have been frequently requested by parents and children, with tears in their eyes, to receive them into my private Institution, which I have done, mingling my tears with theirs."

So deeply was the mind of this excellent man impressed with the importance of Free Schools for the instruction of heathen children, that about ten years ago, he " resolved to make a voyage of two or three years to England, Denmark, and Germany, chiefly for the purpose of tendering in person his proposals for this object."

After various disappointments respecting the patronage and means which he thought it important to obtain, he at length resolved to do what he could with the means in his own power. " I made silently," says he, " a small beginning with the children, who implored and cried for reception, and could not be received into the Orphan School, in town. I opened a School in the nearest village, in which about ten Protestant children of the lower class were instructed, and enlarged it for the benefit of Roman Catholics and heathens; the number of which soon increased to eighty, who were taught reading, writing, and cyphering, by an able school-master and two ushers. Seeing the rapid increase of requests from poor parents of all casts, I established another School at Bethlehem, of Sootra children, which was soon frequented by about fifty. There an honest and moral heathen offered to keep a school according to my regulations. I accepted his offer: and the school was soon frequented by sixty children; and a Christian usher was added to teach children the principles of the Christian religion." Thus he proceeded until in about two years he had twenty schools in different parts of the country, in a flourishing state. " Even the heathen children," says he, " learn select psalms and lessons of Sirach, and parts of the New-Testament, with such pleasure, that their parents and relations often express their great approbation, and acknowledge that their children grow in these schools wiser than they themselves; and are surprised at their changed conduct, so different from their former, especially regarding the duties of children to their parents, superiors, and magistrates, which they hear are from God, and not human ordinances only. In short, a good number have already gone out of the schools, who have learned so much reading in Tamul and English, and so much useful knowledge, as they no where could have obtained, if they had not been instructed in these Free Schools; and have lessened among the heathen the prejudices against the Holy Scriptures and the Christian religion."

Such, then, is the deplorable condition of heathen children; such the success of a short experiment, made by the exertions of one man for their education; and such the comparatively small expense, at which schools for their benefit may be supported. "The whole expense," say our Missionaries, "of a school which should contain fifty children, might probably, on an average, be brought within the small compass of twelve dollars a month;" which is about three dollars a year for each child. According to this estimate, (and it should seem that the average expense of Dr. John's schools fell even short of this,) the money expended by the people of the United States, for ardent spirits, would support schools sufficient in number for the instruction of more than ten millions of poor heathen children, who are in danger of perishing for lack of knowledge.

We have therefore seen fit to institute *A Fund for the purpose especially of Educating Heathen Children and Youth.* This measure will meet the approbation, we cannot doubt, of all the friends of Missions; and we would hope, of many also who have demurred as to the expediency of sending Missionaries to the heathen.

We most respectfully and affectionately request the attention of our friends of the various Auxiliary Societies to this object, and solicit their zealous endeavours for its advancement.

With affectionate and respectful salutations, we are your servants in the Gospel of our common salvation,

In behalf of the Prudential Committee,

Boston, March 1, 1816. S. WORCESTER, *Clerk.*

P. S. Those persons, who make donations and contributions for the specific object here recommended, need write these words only, *For the School Fund;* and the money thus appropriated will be exclusively applied to the *education of heathen children and youth, with a particular view to the diffusion of the* Gospel.

* * *

NEW BIBLE SOCIETIES.

A Bible Society was formed for Oxford County, Maine, on the 29th of May last. It is auxiliary to the Bible Society of Maine. The officers for the first year, are,

Rev. James Hooper, *President;* Hon. Daniel Stowell, *Vice-President;* Mr. Cyrus Humlin, *Treasurer;* Rev. Allen Greeley, *Cor. Secretary;* Mr. Samuel F. Brown, *Rec. Secretary.*

Directors. Hon. Luther Cary, Esq. Rev. Noah Creasey, Rev. Lincoln Ripley.

* * *

On the 24th ult. a number of citizens of Buck's County, (Pa.) assembled at Bristol for the purpose of forming a Bible Society. The Rev Dr. Janeway, from the Philadelphia Bible Society, being present by invitation, addressed the meeting on the advantages resulting from Bible Institutions, and the propriety of the formation of one in Buck's County. It was then determined that a Society be formed for the purpose of promoting the distribution of the Sacred Scriptures, to be denominated, "THE BIBLE SOCIETY OF BUCK'S COUNTY, *Auxiliary to the Bible Society of Philadelphia,*" and managers were chosen, who met at Newtown on the 2d inst. and elected the following principal officers:

Rev. Robert B. Bellville, *President;* Rev. Silas Hough, 1st *Vice-President;* Rev. Richard D. Kall, 2d *Vice-President;* Rev. Jacob Larzalere, *Secretary;* Mr. William Mearns, *Treasurer.*

Extract of a Letter to the Editor of the Christian Herald, dated,

Elizabeth Town, July 15, 1816.

DEAR SIR,

I have the pleasure to inform you that *three Bible Societies, auxiliary to the American Bible Society,* have lately been formed in this town.

1st. The ELIZABETH TOWN AUXILIARY BIBLE SOCIETY; formed July 8, 1816. Terms, one dollar a year, in advance; life subcribers, twenty dollars. After supplying our own town and vicinity, all the surplus funds are to be paid into the treasury of the American Bible Society. The number of members is about 70.

Officers. Aaron Ogden, Esq. *President;* Rev. Thomas Morrell, 1*st Vice-President;* Jeremiah Ballard, Esq. 2*d Vice-President;* Rev. John McDowell, *Corresponding Secretary;* George C. Barber, Esq. *Recording Secretary;* Mr. David Meeker, *Treasurer.*

Other managers. Mr. Benjamin Smith, Mr. George Robertson, Mr. Edward Griffith, Mr. Benjamin Winans, Mr. Abner Chandler, Mr. David Magie, Mr. Daniel Dod, Mr. Thomas Baylston, Mr. Caleb O. Halsted.

2d. ELIZABETH TOWN FEMALE AUXILIARY BIBIBLE SOCIETY; formed July 8, 1816. Terms, fifty cents a year, in advance; life subscribers ten dollars. After supplying the destitute in the town and vicinity, all the surplus funds to be paid into the treasury of the American Bible Society. Number of members now, about 90.

Officers. Mrs. Susan U. Niemcewicz, 1*st Directress;* Mrs. T. Morrell, 2*d Directress;* Mrs. W. Shute, 3*d Directress;* Mrs. G. C. Barber, *Corresponding Secretary;* Miss Julia Gorham, *Recording Secretary;* Mrs. D. Meeker, *Treasurer.*

Other managers. Mrs. J. McDowell, Mrs. C. Halsted, Mrs. E. Griffith, Mrs. N. Tunis, Mrs. J. Wilbur, Mrs. D. Magie, Mrs. L. Tooker, Miss Elizabeth Herring, Miss Maria Chandler.

3d. ELIZABETH TOWN JUVENILE FEMALE AUXILIARY BIBLE SOCIETY, consisting chiefly of Misses under 12 years of age; formed July 6, 1816. Terms, twenty-five cents a year, in advance; life subscribers, three dollars. Funds to be all paid into the treasury of the American Bible Society. Number of members now, about 50.

Officers. Miss Elizabeth Halsey, 1*st Directress;* Miss Rachel Wilbur, 2*d Directress;* Miss Sarah Leary, *Secretary;* Miss Caroline B. Dayton, *Treasurer.*

Other managers. Miss Mary Crane, Miss Jane Williams, Miss Eliza Moores, Miss Ann Wilson, Miss Mary Mills, Miss Mary Meeker.

THE
CHRISTIAN HERALD.

Vol. I.] *Saturday, July* 27, 1816. [No. 18.

BAPTIST MISSION IN THE EAST.

The following historical sketch of that invaluable Missionary establishment, is from the first annual Report of the Baptist Board of Foreign Missions for the United States.

The measures of the Board intended to diffuse the knowledge of Christianity in the East, have originated in so close a connexion, and must ever sustain so intimate a union of object, with the operations of our English brethren in India, as to render it pleasing and proper to present some account of their excellent establishment. This will be done to best advantage by reprinting, as published by the Society in England, a "*Brief Statement of the Baptist Mission in the East.*"

"This undertaking had its origin amongst the Churches of the Northamptonshire and Leicestershire Association. On June 3d, 1784, at the Association at Nottingham, it was agreed to hold a prayer-meeting for the general spread of the Gospel on the evening of the first Monday in every month. In this prayer-meeting Christians of other connexions, denominations, and countries, soon united, and continue to unite to this day.

"About three years after this, Mr. Carey was ordained pastor of the Church at Moulton, and joined the association. His mind from an early period seems to have been impressed with the state of the heathen world. In reference to this object he made himself acquainted with the geography, population, and religion of the various nations of the earth; and with the labours of Christians, both of early and later ages, in propagating the Gospel. He also acquired some considerable knowledge of the learned languages. The subject having occupied so much of his attention, he would often converse upon it with other ministers. At length, after having been seven years engaged in praying for the spread of the Gospel, some began to feel with Mr. Carey that they ought to do something else as well as pray. Two sermons by Mr. Sutcliff and Mr. Fuller, the one on *Jealousy for the Lord of Hosts*, and the other on *The pernicious influence of delay*, made some impression. These were printed and followed by Mr. Carey's *Inquiry into the obligations of Christians to use means for the conversion of the heathen.* A very impressive sermon was also preached by Mr. Carey, at the Nottingham Association on *Zion's enlargement;* and a pungent Circular Letter, written on *Godly Zeal*, by Mr. Ryland. The result was, that on October 2d, the same year, (1792,) a Society was formed at Kettering, *For the propagation of the Gospel among the heathen;* and John Ryland, Reynold Hogg, William Carey, John Sutcliff, and Andrew Fuller, chosen as a Committee to carry the object into execution.

"At that time we knew of no one part of the heathen world that was more accessible and eligible than another: all that the Committee seemed to have to do, therefore, was to pray for Divine direction, and watch for the openings of Providence. In about six weeks they were informed that Mr. John Thomas, who had been over to Bengal in the character of a surgeon, and had there learned the language, and begun to preach the Gospel to the natives, was then in London, endeavouring to establish a fund for a mission to that country, and that he was desirous of engaging a colleague to return with him to the work. This concurrence of events was considered as providential; and after further inquiries concerning Mr. Thomas, and conversation with him, it was resolved that he and Mr. Carey should go out as Missionaries from this Society.

"Having but a few months to execute this resolution, applications were made for assistance to ministers and congregations in different parts of the kingdom; who, to their honour, and our encouragement, amply supplied our wants. We asked for 500*l.* and they gave 1000*l.* But He who had all hearts in his hand knew our wants better than we knew them ourselves: by the time that the missionaries and their families had embarked, it was found that the collections did but little more than cover the expenditures. This was in June, 1793.

"In the autumn of that year, the missionaries safely arrived. After encountering many difficulties, they were invited by George Udney, Esq. to take the oversight of two indigo factories in the neighbourhood of Malda. Circumstanced as they were, they readily accepted the invitation, considering it as equally adapted to introduce the Gospel, and to furnish immediate support to them and their families. From this time till the autumn of 1799 they were employed in learning the language, in preaching at the factories and in the surrounding country, and in translating the New-Testament. During these six years, covenants were granted them by the Company's Government, and Mr. John Fountain went over and joined them. There were also several hopeful appearances of conversion among the natives; but no one was induced to renounce his cast, and in the end, all which had encouraged them seemed to prove abortive.

"In 1799 four more missionaries were sent out: namely, Messrs. Ward, Marshman, Grant, and Brunsdon. Not having obtained permission from the Directors at home, they were not allowed, on their arrival, to join their brethren up the country, but found themselves compelled to stop at Serampore, then a Danish settlement. The Governor treated them with great kindness, and offered them all the protection in his power. On Lord's day, October 27, they had public worship. The same day Mr. Grant was taken ill, and four days after died! Mr. Ward went up the country to consult with Mr. Carey on what was to be done. The result was, as the newly arrived missionaries were not allowed to go up and settle with him in the neighbourhood of Malda, he resolved to come down and settle with them at Serampore. Such was the occasion of the mission being removed to that settlement. It was mere necessity on the part of the missionaries; the hand of God, however, in reducing them to that necessity, has since been apparent. It was, from this turn in their affairs, that the most important events have arisen, both as to the printing of the Scriptures, and the success of the mission.

"The first object of attention was to settle a plan of family-government; one article of which was, *that no one should engage in any private trade; but that whatever was acquired by any member of the family should go into the common stock,* "On the observation of this rule," they say, "depends the prosperity of the mission; as by this all avaricious exertion is checked, and trade subordinated to a nobler object." By this great and disinterested resolution of the missionaries, they are enabled, after providing a comfortable home for the bereaved widows and children, and aiding their aged and afflicted relatives in England, to furnish several thousands annually to the mission. Soon after this, an estate, containing a house and other buildings, with a large garden, was purchased, of which they became the trustees in behalf of the Society in England; and which was afterwards considerably enlarged by two other purchases. The New-Testament being translated into Bengalee by Mr. Carey, a press was set up under the superintendence of Mr. Ward for the printing of it. The first sheet was worked off on May 16, 1800. At the same time also, the missionaries were diligent in preaching the word in the town and neighbourhood. A spirit of earnest prayer for a divine blessing was evidently poured out upon them. In August Mr. Fountain died. In October (a year after their arrival,) Mr. Ward and Mr. Marshman began preaching to the natives in their own language. Mr. Thomas, about the same period, visited Serampore, and with the other brethren was much in earnest in seeking the salvation of the natives. In December, Krishnoo (now a useful minister of the Gospel,) and Mr. Carey's eldest son Felix, were baptized. This was a season of great joy to the missionaries. "The door of faith," said they, "is opened; who shall shut it? The chain of the cast is broken; who shall mend it?"

"From that time to the present the number of Christian converts has gradually increased. They have lost several of their brethren in the mission by death, but have been recruited by others. A considerable number of the natives also have become preachers of the word. Instead of one Church, they are now become seven, and are increased from one station to nine. In November, 1808, there had been baptized in all the Churches 147. In the three succeeding years have been added 280; so that their number, at the close of 1811, amounted to upwards of 400. The number of exclusions does not appear to exceed that from the same number of members in any of our Churches. Of those that have died, their latter end has generally borne testimony to the efficacy of faith.

"In 1803, a plan was laid by the missionaries for the translation of the Scriptures into various Eastern languages, which they have been ever since carrying into execution. The whole Bible is printed in the *Bengalee;* and the New-Testament in *Sungskrit*, *Orissa*, *Hindee*, and *Mahratta*. Of seven others, namely, the *Seik*, the *Telinga*, the *Kurnata*, the *Burman*, *Magudha*, and the *Chinese*, some are in the press, some translated, and some translating. The population of the countries, already in possession of the New-Testament, and parts of the Old, amounts to more than 50 millions! It might be expected that the *competency* of the translators would by some persons in India or in England, be called in question; and this it has been. Suffice it to say in answer, that these suggestions have proceeded neither from *learned natives*, nor from Europeans *who understand the languages into which the translations are made*. No deep or lasting injury, therefore, can arise from them. Providence has shielded the reputation of the Serampore translators, by one of them being a professor of three languages in the College of Fort William, and all of them employed by the first Society in the world of Eastern literature, (and whose principal members reside on the spot,) in translating and printing the most learned of the Hindoo productions.

"In 1806, ground was purchased for building a chapel in one of the most populous but profligate parts of Calcutta. The work was obstructed for a time, but has since been accomplished, and a strong impression made upon the inhabitants of that great and idolatrous city. By the labours of the missionaries and the native preachers, there are accessions almost every month from amongst Hindoos, Mussulmans, Portuguese-Catholics, Armenians, or Country-born Europeans.

"At the beginning of 1810 a Free School was instituted at Calcutta by the missionaries, in favour of the children of the Portuguese-Catholics and other indigent Christians; and which, by the introduction of the plan of teaching suggested by Dr. Bell and improved by Mr. Lancaster, promises to be of great importance in promoting the best interests of the country. The missionaries are now building a place 90 feet by 70, which it is calculated will contain 800 children. It is situated near the chapel, and supported by subscription.

"The annual expenditure of this mission at home and abroad, exclusive of the translations, amounts at present to *five or six thousand pounds*. It has not cost the public, however, upon an average, during the twenty years of its continuance, more than *two thousand* per annum; and out of this, there are buildings and other accommodations for the mission, to the value of six or eight thousand pounds, which remain the property of the Society.

"It is owing, doubtless, to the unexampled contributions of the Serampore missionaries, that things have hitherto been thus conducted. This, however, will not be considered by the friends of the undertaking as rendering their exertions the less necessary, but rather as an incitement to emulation. Not only the translations, but the greater number of missionary stations depend upon the public for support. Eight of these stations, besides that at *Serampore* and *Calcutta*, are already established: viz. *Dinagepore*, *Goamalty*, *Cutwa*, *Jessore*, *Rangoon*, *Orissa*, *Patna*, and *Agra*. That at Agra was formed the last year, and another would have been attempted, but that the missionaries judged it necessary to regulate their expenditures by their resources. Two others, it is expected, may be formed in the present year; one at *Java*, and another at *Ceylon*.

"ANDREW FULLER, *Secretary*."

Kettering, July 27, 1812.

State of this Mission by the latest information, extracted from a "Brief View of the Baptist Missions and Translations," &c.

"This society," (the one formed at Kettering, Eng. 1792, "*for the propagation of the Gospel among the heathen*,") "is conducted by a Committee, which at first consisted of *five* persons, but now of *thirty-four*; chiefly ministers who are chosen at the annual meeting of the Society, held alternately at Kettering and Northampton.

"The funds of the Society are divided into two branches; one for the mission, and the other for the translations of the Scriptures. Its resources consist of annual subscriptions, Auxiliary Societies," (of which there are 51,) "donations from Bible and other Associations, congregational collections, and legacies.

"The missionary stations amount to twenty, some of which, as Sirdhana and Amboyna, must be full 4000 miles distant from each other.

"The station at *Serampore* was established in 1799, about six years after the arrival of Messrs. Thomas and Carey, as missionaries in India. Serampore is about fifteen miles north from Calcutta, on the western bank of the River Hoogly. The principle on which they agreed to act was, *that no one should engage in any private trade, but that whatever was procured by any member of the family should be appropriated to the benefit of the mission.* It is on this principle that Dr. Carey in the College, Dr. Marshman in the School, and Mr. Ward in the Printing-Office, have each contributed considerably more than 1000*l.* a year to the undertaking. The premises occupied for the mission, cost near 4000*l.* sterling, were purchased at three diffierent times, and are vested in the missionaries as trustees for the Society. They contain dwelling-houses for the missionaries, school-rooms and a spacious hall for public worship; also a printing-office, in which ten presses are constantly employed; a type foundery, in which are cast types for the greater part of the eastern languages; and a mill for making paper, which is expected to cost 10,000 rupees," (5,000 dollars nearly). "At this station the translation of the Scriptures has been carried to an extent exceeding all expectation and example. The missionaries, by their own Society, by the British and Foreign Bible Society, by the liberality of the Christian public in Britain and America, and by their own literary labours, have been enabled, in different degrees, to translate the Scriptures into twenty-seven languages, and to print them in nearly the same number, affording a prospect of the most important advantages to the immense population of Asia.

"Amongst the Hindoos who have been baptized, many are Brahmans, and others of high cast. Early in the year 1813, several of this description, not many miles from Serampore, obtained the knowledge of the truth, and met for Christian worship on the Lord's day, before they had any intercourse with the missionaries, simply by reading the Scriptures. These were soon afterwards baptized, and reported that by the same means as many as a hundred of their neighbours were convinced of the truth of the Christian religion, and were kept back from professing it only by the fear of losing cast, and its consequences. In Calcutta and its vicinity seven native brethren were employed in preaching, &c. Sebukram preaches in twenty different places; Bhagvat, at eleven; Neelo, in about ten private houses; Manika, at six others. These four preach regularly during the week at forty-seven different houses.

"It is a general practice with the missionaries to distribute at their various stations, and in their vicinity, portions of the Scriptures and religious Tracts in the vernacular languages. The effect, in exciting an interest and inquiry after the knowledge of the Gospel, is great; and *many, particularly of late, are the instances of conversion by means of the Scriptures alone, without the intervention of any missionary.* All the Churches that have been formed, with the exception of Calcutta, have natives, or brethren born in the country, for their *pastors. It is highly gratifying to observe, that all the parts of divine worship and of dicipline have been performed by natives alone, without the presence or assistance of Europeans. There have been baptised, at all the stations, considerably more than five hundred persons, on a profession of "repentance towards God, and faith in the Lord Jesus Christ." Some of these had been Brahmans of the higher casts.*

"In all the native schools there are upwards of one thousand children. Heathen school-masters teach them to read the Scriptures without any hesisitation. "May it not be hoped," says Dr. Carey, "that in time this system of education will sap the bulwark of heathenism, and introduce a change which will be highly important in its consequences to the people of the East."

"The number of persons employed by this mission, at the twenty stations, including Europeans and natives, at the close of 1813, was *forty-one;* of these, twelve are Europeans, thirty-two natives, or descendants of Europeans raised up in the country. Three others have since sailed from England: some of whom have arrived. The missionaries at Serampore have adopted the plan of sending natives as itinerants, two together, according to the example of the Lord Jesus, to preach to their countrymen."

"CHINESE—This language, in the character peculiar thereto, is read, not only throughout China, but Cochin China, Tonquin, and Japan. Before the translation into the Chinese is finally printed, it undergoes nine or ten revisions. Preparations are making for printing the Old and New Testament in the Chinese with *moveable metal types*, a great improvement on the old Chinese way of cutting them on wooden blocks. At Serampore they can be printed at one third of the expense it would cost in China.

"In translating, preparing the types, and printing the Chinese Scriptures, sixteen men are employed.

"It will be difficult to appreciate the advantages of printing the Scriptures in the language spoken by upwards of three hundred millions of people; and in particular at Serampore, a place secure from all interruption from Chinese edicts and mandates, and from whence the Chinese Scriptures can be continually sent to the Birman empire, to Java, Amboyna, Penang, the Isles of the Sea, and thence find their way into the very heart of the Chinese empire.

"The missionaries are now employed in translating the Scriptures into twenty-seven languages; and to assist in this noble work, they have persons from all these people, nations, and languages, at Serampore or Calcutta. Having proceeded thus far, and encouraged by their great success, they entertain the animating hope of extending the translation of the Scriptures to al the languages of the East."

The following Table exhibits at a single view their several Stations and Missionaries.

Missionary Stations. Schools are marked thus,*	Miles from Calcutta	When formed	MISSIONARIES.
			Europeans *Natives.*
1. Serampore and Calcutta,*		1799	Drs. Carey & Marshman, Messrs. Ward, Lawson, Eustace, Carey, Yates.—*Krishna*, *Sebuckrama*, *Bhagvat*, *Neelo*, *Manika*, *Jahans*, and *Cait'hano*.
2. Dinagepore and Sádamahl,*	240 N.	1804	*Mr. Ignatius Fernandes.*
3. Cutwa,*	75 N.	1807	Mr. William Carey, *Kangalee*, *Muthoora*, *Vishnuva*, *Bulurum*, and *Kanta*.
4. Rangoon,	670 S. E.	1807	Mr. ADONIRAM JUDSON, Amer.
5. Jessore,	77 E. N. E.	1807	*Messrs. William Thomas*, *Prandas*, *Pran-Krishna*, *Suphul-rema*, *Punchanun*, *Manika-sha*, and *Nurottuma*.
6. Goamalty,*	200 N.	1808	*Ram Prusad.*
7. Digah,	320 N. W.	1809	Messrs. Moore & Rowe, & *Brindabund*.
8. Balasore,	120 S. W.	1810	*Messrs. John Peter* and *Juggunat'ha*.
9. Agra,*	800 N. W.	1811	*Messrs. Peacock* and *McIntosh*.
10. Nagpore,*	615 W.	1812	Mr. ——, and *Ram-mohun*
11. Columbo,*	1220 S. S. W.	1812	Mr. Chater.
12. Patna,*	320 N. W.	1812	*Mr. Thomson.*
13. Bombay&Surat,	1010 W.	1812	*Mr. Carapeit Araloon.*
14. Chittagong,	230 E.	1812	*Mr. Du Bruyn.*
15. Sirdhana,*	920 N. W.	1813	Mr. Chamberlain, and *Purumanunda*.
16. Java,*	2350 S. S. E.	1813	Messrs. Robinson, and *Riley*.
17. Pandua,*	310 N. E.	1813	*Krishnoo.*
18. Ava,	500 E.	1813	Mr. Felix Carey.
19. Amboyna,*	3230 S. E.	1814	Mr. Jabez Carey & Mr. Trowt
20. Allahabad,	490 W.N.W.	1814	*Mr. N. Kerr*, and *Kureem*.

Wesleyan Missions.

THE following missionaries have lately been sent forth:—

Mr. De Putron, a French missionary, for Quebec. His object is to preach to the French emigrants and settlers in their own language.

Messrs. Thomas and James Hickson for Newfoundland.

Messrs. Moore and Head, for New-Providence.

Mr. and Mrs. Hillier, and Messrs. Beacock and Shrewsbury, for different stations in the West Indies; also Mr. and Mrs. Wooley, for the West Indies.

Mr. and Mrs. Shaw, for the Cape of Good Hope.

Messrs. Carver, Callaway, Broadbent, and Jackson, for Ceylon. Mr. and Mrs. Kenney accompany them to the Cape.

These missionaries, previously to their being ordained, were strictly examined by the committee, and gave great satisfaction. They were set apart in Spital-field Chapels, to their important work. Several ministers engaged in prayer, and Mr. Benson gave them an exhortation.

Second annual Report of the West Chester Auxiliary Bible Society.

The Board of Managers feel great pleasure in announcing to the Society, that the design of their association has at length been carried into execution; and that, through their bounty, the Scriptures have been put into the hands of many who never before possessed them. Owing to the inability of the printers to supply the great demand for Bibles, the orders of the Board, which were given in May, were not complied with till September, when three hundred and fifty one Bibles were deposited with the Treasurer. The Board having no experience to direct them in the choice of the best mode of distribution; and uninformed of the comparative local wants of the county, put ten Bibles at the disposal of each manager, with a request that a Report might be made of such circumstances connected with their distribution, as might be deemed interesting or important. It was supposed that through the personal inquiries of the managers, the Board would be put in possession of information, which might be useful in regulating their future distributions. Owing to the delay in procuring the Bibles, and to the difficulty of forwarding them to the managers, scattered through the county, but few Reports have as yet been received. The applications for Bibles to some of the managers, have far exceeded the number allotted to them; while other managers apprehend great difficulty in disposing of their Bibles, from an opinion that their particular neighbourhoods are already well supplied.

Highly favoured, indeed, would be our lot, if every cottage were illumined with the light of Revelation; and if every child of guilt, of poverty, and of wretchedness, had this lamp to his feet, this guide to his path. Most sincerely do the Board wish that the County of West Chester were already well supplied with Bibles; and most fervently would they pray, that the time may shortly arrive, when none shall be so poor as to want the Word of God. The Board feel confident, however, that were active and zealous inquiries to be made, the want of Bibles in this county would be found greater than it is at present within the power of this Society to supply.

But, admitting for a moment the correctness of the opinion, that there is among us but little or no want of Bibles, the Board can see no other consequence to be deduced from it, but an additional motive for gratitude to the Author of all good; and an additional stimulus on the part of the Society, to extend to others the blessings they enjoy themselves.

As we are but too rarely sensible of the value of our enjoyments, till taught by their loss to appreciate them; so are we too apt to take it for granted, that others are possessed of the same privileges and comforts with ourselves, till by extensive intercourse with men, we are led to lift up our hearts in gratitude to that Being who has made us to differ from others. Thus, accustomed from our infancy to read our Bibles, we seldom reflect that we are enjoying a privilege denied to thousands and millions of our fellow-creatures.

"Let us look on a map of the world, and our hearts must sink at the sight of kingdoms and continents immersed in the profoundest ignorance, without hope, and without God in the world. Whether we direct our attention to the myriads of China; or to the overflowing population of the civilized East; or pass through the barbarous kingdoms of Africa; and then fix our regards on the superstitious inhabitants of the West: how little has been done to spread through these benighted lands the knowledge of the Word of God! And if we turn to those countries where the light of Christianity has in some degree shone, how little, in most instances, are we able to trace her genuine character! Even where her forms are acknowledged, in how many cases is her spirit entirely wanting, and her records wholly unknown!"

Let us then not shrink from contemplating the magnitude of the labour in which we are called to share. Thousands and millions, even in countries professing Christianity, are yet to be supplied with Bibles. Five hundred and fifty millions of heathens, the victims of superstition, the votaries of vice, ignorant of the God who made them, and of Him who taketh away the sins of the world, are yet to be instructed in that volume which had brought life and immortality to light; and are yet to be received into the fold of the common Shepherd. This the Scriptures declare to be the will of God; and when he wills an end, he provides the means. The storm of battle is hushed; the sword reposes in its scabbard, and the nations are ranging themselves under the banner of the cross. England, Russia, Sweden, Hungary, Saxony, Germany, Holland, are each endeavouring to make the way of the Lord known upon earth, by the universal diffusion of his Word, through the agency of a National Bible Society.

In this mighty and noble enterprise of Christian charity, our own country has hitherto acted a subordinate part. Destitute of any great Institution, calculated to awaken interest, and to stimulate exertion, our efforts have been divided and feeble; unworthy our character, and disproportionate to our means. This reproach is now removed. The Christians of America will no longer be surpassed by their brethren in Europe, in their zeal for the honour of God, and the happiness of man. Within the last few weeks a Convention of Delegates from different Bible Societies in the United States, assembled at New-York, and with a unanimity almost miraculous, organized, the AMERICAN BIBLE SOCIETY. This great Institution, selecting its officers from all parts of the United States, and scattering its benefits wherever they are wanted, regardless of geographical limits, will, it is hoped, unite the efforts of Christian America; and while it sheds a new lustre on the American name, the date of its formation will become a memorable epoch in the annals of evangelical benevolence.

This national Institution invites the co-operation of the local Societies, and affectionately solicits them to intrust to her disposal such portion of the funds as may not be expended in distributing the Scriptures in their own particular districts. She regards as members all who belong to Societies which give her this proof of their confidence; and she admits their officers to a share in her deliberations and decisions. The Board cannot contemplate the amount of good which will probably result from this Society, without wishing that their own Society may share in the honour and delight of contributing to its production. They have, therefore, prepared an amendment to the Constitution, which they respectfully recommend to the Society for adoption, constituting this Society an AUXILIARY to the AMERICAN BIBLE SOCIETY.

But, while the Board rejoice in the establishment of a National Society, they are far from believing that local Societies are on that account less necessary than formerly, or that less zeal is required in their support. As the sphere of action is enlarged, our exertions ought to be proportionably increased. No longer confined to the narrow limits of our own county, we may now, through the agency of the National Society, lend our feeble aid in publishing the glad tidings of salvation to all the kindreds of the earth.

Let then the members and officers of this Society not become weary in well doing; but let them, by their own contributions, and by making known its objects to others, and obtaining for it additional patronage, enlarge its usefulness, and secure its duration.

The Society will have observed the omission of those religious exercises which have hitherto preceded the business of the annual meeting. To prevent misapprehension, the Board beg leave to state the motives to which this omission is owing. The distribution of the uncommented Word of God, is the only method of diffusing Christianity, in which Christians of every denomination will consent to unite their efforts. Of the importance and propriety of distributing the Bible, there is but one opinion: connect with this any other object, and a diversity of opinion is immediately produced. The peculiar principle of Bible Societies, and that which gives them their efficiency, is, *universal co-operation:* but diversity of opinion destroys this co-operation, and, therefore, lessens their efficiency. Our constitution, like those of other Bible Societies, admits as members Calvinists and Socinians, Episcopalians and

Quakers. Reflection teaches, and experience proves, that these various and discordant sects cannot cordially unite in any one form of religious worship The society is also to remember, that the declared object of their association is not the public worship of God, but the distribution of his Word. For these reasons the Board have thought it most expedient to omit for the future all religious exercises at the meetings of the Managers and those of the Society. But although the Society are not called upon to listen to a sermon, the Board is confident they will attend with pleasure and profit to such of their members as may think proper to address them; and while the Board decline inviting the Society to a *public* supplication for the blessings of heaven upon their labours, they would earnestly press on each member of the Society, the duty of fervently imploring the Father of mercies to smile upon our efforts; and of constantly beseeching Him, that his Word may have free course, and be glorified; and that all the ends of the world may remember and turn unto the Lord, and all kindreds of the nations may worship before him; and that his name may be praised from the rising of the sun to the going down of the same.

By order of the Board,

WILLIAM JAY, *Recording Secretary.*

Bedford, May, 1816.

Abstract of cash account for the year ending 26 *May*, 1816.

Whole amount of donations and subscriptions, - -		$382.87 1-2
Paid for printing and stationary, - -	$ 21.00	
Do. for 351 Bibles, transportation, &c. -	238-13	259.13
Amount by which the receipts of this year have exceeded the payments, - - - - - - -		$123.74 1-2

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Extracts from the first annual Report of the Female Bible Society of Boston and its Vicinity, March 22, 1815.

The Society numbers at present 80 subscribers,	
Whose annual subscriptions have amounted to - - - -	$170
Besides these, donations have been received to the amount of -	193
And subscriptions for life, reserved as a permanent fund, to - -	150
Making together - - - - - - - - - - -	$513

Of which the two first sums, with the interest of the last, are at the disposition of the Board.

The Society have also gratefully to acknowledge a donation of 200 Bibles from the Massachusetts Bible Society.

The contingent expenses of the Society have amounted to 69 dolls. 45 cts. and 220 dollars have been expended for Bibles and Testaments; from which sources have been distributed 24 octavo Bibles, 289 duodecimo Bibles, 48 duodecimo Testaments, 52 smaller.

The managers have the pleasure to report that the Bibles have been in every instance received with those expressions of gratitude and joy, which afford the happy assurance that they have not been bestowed in vain; nor have the managers heard of any instance in which it appeared, that an improper use had been made of what was thus presented. They have only to lament the limited ability of the Society to supply the wants which are daily coming to the knowledge of the Board. By the investigation which has already been made into the state of the poor of this town, with respect to their being provided with Bibles, the need of distributing the Scriptures has proved much greater than could have been expected; and there is reason to believe, that in the neighbouring towns, where books are procured with greater difficulty, fair and legible copies of the Scriptures must be much more rarely met with among the indigent, than in the Capital. This is particularly the case in the District of Maine generally, and probably is still more so in those parts which are furthest removed from the largest towns on the sea coast.

The Board deem it also their duty to notice, that it is not merely among one class of persons, the religious, that Bibles are needed. The pious believer, however indigent, will rarely be found without a Bible. When this is the case, he ought not certainly to be neglected—but it is the state of the ignorant, perverse, and unbelieving poor, that calls most loudly for the exertions of a Bible Society. The indolent will sometimes peruse a book, because it lies in their way; the indifferent, because there is nothing else at the moment to be attended to; even the impious may sometimes read the Scriptures to amuse a vacant hour: and the book, which was opened to be cavilled or scoffed at, may be closed for prayer and praise.

As the Boston Female Bible Society was not the first of its kind in America, so it is far from being alone in its zeal, or in its labours. There are no less than nine female associations for this object in the United States. At Augusta, on the banks of the Kennebeck, a Society has been formed among the ladies, whose exertions, if they do not soon supersede the necessity of further distributions of Bibles from Massachusetts Proper, in that quarter, will be of infinite service in directing in what manner that distribution may best be made.

In every pursuit the example and emulation of a companion is a most powerful stimulus to activity and perseverance. This is particularly the case in concerns of religion. In proportion as we feel ourselves *alone*, we languish in our efforts; but "as a man sharpeneth the countenance of his friend," the society of the pious animates and strengthens the heart of the believer, and a correspondence and interchange of counsel between religious associations, provoking each other to good works, increases in a progressive ratio the activity of the whole, by the co-operating zeal of each. We have an instance of this in the circular letter from the Female Bible Society of Philadelphia, addressed to the ladies of this town, which caused the first meeting from which we date the foundation of this Institution. Our example, we may trust, will encourage others in different parts of the State to unite in the prosecution of the same objects; and in reasonable anticipation of the Divine blessing, we may hope that poverty alone will never henceforth exclude the Bible from the dwelling of the meanest American, and that the *poorest* of our countrymen, enjoying the advantages of studying the sacred writings, may,

"*In that Charter read with wondering eyes*
His title to a TREASURE *in the skies.*"

The extraordinary degree of activity, which has of late been displayed, throughout the United States, in the promotion of the cause of Christianity, has been ascribed in part, and perhaps with reason, to the political calamities with which our country has been afflicted, which seem to have been directed by the chastening hand of a Parent, to remind us of the duties we had neglected. By the joyful tidings which have made the present period a season of general congratulation, we have reason to hope that this chastisement has ceased. Shall our zeal also cease with the exciting cause which first gave it existence? If the arm of the avenging Angel has been arrested upon the very threshold of our dwellings, shall we not offer a tribute of praise and thanksgiving, and shall not the grateful feelings of our hearts be evinced by renewed zeal in the service of our Divine Benefactor, and by greater activity in striving to promote the interests of his kingdom? What heart but is now filled with exultation at the sound of peace, and animated with joy?

Let then our gratitude be shown; and while our feelings are awakened to gladness by the assurance that the terrors of war will no more excite our alarms, nor its long train of attendant evils subject us to the experience of distress ourselves, or to a contemplation of the sufferings of others; let us in return strive in some measure to fulfil the will of Him, from whom these blessings flow.

In commemoration of the happy tranquillity in which we rejoice, can it be too much for us to unite in greater efforts for conveying to the weary, the heavy-laden, the war-worn sinner, the joyful tidings of the atonement of his Redeemer, and the pardon of his God—that he too may rejoice—rejoice in the tranquillity which passes understanding, and find from the perusal of his Bible, that, ——————" *in strains as sweet*
As angels use, the Gospel whispers PEACE."

Extracts from the second annual Report of the Female Bible Society of Boston and its vicinity, March 27, 1816.

At the last annual meeting it appeared that there remained in the treasury 31 Bibles and 4 Testaments. To these have been added 372 Bibles and 130 Testaments, making in the whole, 403 of the former, and 134 of the latter.

The above mentioned Bibles and Testaments, have been distributed in the towns of Gloucester, Williamsburg, Hopkinton, Framingham, Braintree, Malden, Cohasset, Worcester, Brookfield, Waterford, Montgomery, and Boston. Also in Fort Independence, the Straits of Gibraltar, and the West Indies.

An application having been made from the Rev. Messrs. Mills and Smith, for Bibles to be distributed in some of our Southern and Western States, particularly Louisiana, (which was justly described as being mournfully destitute of the Holy Scriptures,) it was voted that 100 Bibles should be given them for that purpose. The Board have likewise recently committed 50 more to the Rev. Mr. Kingsbury, (whose integrity and discretion are well known,) for distribution in Virginia and Tennessee. Though these last mentioned places may appear remote, it is presumed their wants are as great, or greater, than would have been presented to our view from any other portion of our country.

The number of Bibles and Testaments circulated by the Society, the past year, is 555.

The present number of subscribers is 100:

Whose annual subscriptions amount to - - - - -	$240
Donations the past year, - - - - - - - - -	141 56

Two hundred dollars have been appropriated to the establishment of a permanent fund.

The Board have expended 439 dolls. 97 cts. for Bibles. Contingent expenses have amounted to 3 dolls. 30 cts. and there now remains in the treasury, 1 dollar 9 cents.

The influence of Divine Truth is commonly like the "still small voice" spoken of by the Prophet. We are not therefore to expect immediate and splendid effects from our exertions. It is sufficient for us, that the Bible has always proved the most effectual barrier against vice, in every form; that it has always softened the rugged, and reformed the vicious heart of man, where its influence has not been perverted by the most persevering obstinacy. But the *Christian* must feel, that the Bible is a blessing whose magnitude can never be fully estimated in *this* world; he must feel, (viewing the subject in its awful connexions with eternity,) that the value of that *word* which brings life and immortality to light—which teaches immortal man the way to Heaven, is great beyond conception.

Who that has seen the preciousness of Divine Truth, that has experienced its consolations when human comforts have been desolated by affliction, or has heard its unerring voice cry, "this is the way," when bewildered in the labyrinths of doubt and error; who that has discovered the sweetness of its promises, the safety of its rest, and the purity of the motives and rewards which it presents to man, can view without strong emotion the progress which it is making in the world? A few years since, and to the savage of our Western wilderness, and the indigent stranger in our Southern borders, were alike inaccessible those waters of life, which are given for the healing of the nations; now, to both is opened that living fountain, of which if a man taste he shall live for ever.

Nor is the prospect less animating when we cast our eyes abroad, and contemplate the wonders which have been effected by our Christian brethren on the other side of the Atlantic. We there behold those vast but inauspicious regions of Europe and India, which have so long experienced the most deplorable moral, and perhaps intellectual, degradation, now gradually receiving the impress of humanity and of Heaven, under the imperceptible, but transforming influence of the Bible. We behold the superstitious Persian, and the sensual Mahomedan, the cheerless inhabitant of Siberia, and the cruel native of Hindostan, stretching out their hands to receive this best gift of Heaven. And do we believe that "the law of the Lord is perfect, converting the soul; that the commandment of the Lord is pure, enlightening the eyes;" do we think with the Psalmist, that this law is "more to be desired than gold, yea than much fine gold;" and shall not our hearts glow with fervent desires to contribute by our prayers, as well as in every other possible way, toward its universal diffusion and success? Ah! can we forget to remember before Him, who alone can make even his own word effectual to salvation, our brethren of the human family, who are groping in the hopeless darkness of heathenism, annihilating the tenderest sympathies of our nature, and sacrificing even the babes of their bosoms to appease the anger of their imaginary Deities? Forget them! where then is our zeal for human happiness? where our boasted compassion for the wretched? where our Christian sensibilities? But blessed be God! the spirit of supineness, which has for centuries cruelly abandoned the heathen in their own and other countries, to their miserable destiny, is fast vanishing away. The Christian world has awakened from that strange slumber, which so long closed its eyes to the situation and wants of those who were sitting in the region of darkness and shadow of death, and is wondering that it slept so long. The work of the Lord is rapidly going on. Who would sit idle, when all nature seems as it were to be travailing in birth, and waiting for the redemption of Zion? Who would not esteem it a privilege of no ordinary importance, to be permitted to lend his assistance in that cause which is dear to God, the cause of virtue, the cause of Christ?

And let us never be *weary* in well doing; let us never be discouraged at not so soon beholding the fruits of our efforts as we have expected—that Bible we bestowed, that prayer we offered, may, even in a future day, be made the instrument of saving a soul, nay, many souls from death; and of accumulating an additional weight of blessedness for ourselves in the heavenly world. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."

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ECCLESIASTICAL PROCEEDINGS.

(*Continued from page 256.*)

Extracts from the minutes of the General Synod of the Associate Reformed Church.

Dr. Mason stated to the Synod that his health has become so seriously impaired, in consequence of the burden of his public labours, that he has found it necessary to lighten the pressure; and has accordingly determined to resign his office of Provost in Columbia College: That his own judgment, as well as the opinions of medical men, whom he has consulted, decides it to be his duty to take a voyage to Europe, as furnishing the most probable means of effecting a restoration of his health; but that as the accomplishment of such a voyage will necessarily prevent his services in the Theological Seminary at the next session, he wishes to have the approbation of this Synod to the contemplated measure. [And he withdrew.]

Whereupon, on motion of Dr. **Gray**,

Resolved, That this Synod, deeply sensible of the important and laborious services which their brother, Dr. Mason, has been enabled to render to the Church of God and to the literature of the country, sincerely sympathize with him in the present reduced and broken state of his health; that they not only acquiesce in the measure proposed for his recovery, but are desirous that it should be carried into effect without delay; and they pray that the great Shepherd and Bishop of souls may have their beloved brother in his holy keeping; and, if such be the Divine Will, restore him in due season to the enjoyment of health, and to his services in the Church of God.

The following was moved by Mr. Stewart, and unanimously adopted:

It being well known that the Rev. Dr. John M. Mason has been employed now for eleven years as Professor in our Theological Seminary, without receiving any pecuniary compensation for his services; and whereas Dr. Mason's health has become seriously impaired, by the pressure of his many duties, among which those of the professorship have contributed their full share; and whereas Dr. Mason proposes a transatlantic voyage as a mean of recovering his health, from which it is a matter of uncertainty whether a Holy Providence shall permit him to return and resume the duties of his professorship; therefore,

Resolved, That the Synod embrace the present opportunity to testify, as it hereby does, the high sense which it entertains of the disinterested devotedness of the Rev. Dr. Mason to the interests of this Church in gratuitously discharging the important duties of his professorship; to tender him their acknowledgments for the same, and to pray him to accept as a token of their respect and esteem, and as the pledge of a disposition to remunerate his services much more liberally if they had the means, five hundred dollars, to be paid out of any monies appropriated to the current expenses of the Theological Seminary.

The Committee appointed to inquire in relation to psalmody reported as follows:

The Committee appointed to inquire whether any measures can be devised for supplying a version of the psalms to be used in such parts of the Church as may be desirous of such a measure, until the Committee appointed to prepare a new version shall submit the same to the Synod, beg leave to report, That after maturely considering the case submitted to them, they are of opinion, that no other measure can be devised to meet the immediate wants of some parts of our Church, than the temporary adoption of some one of the several versions already in use by other religious bodies: and upon a comparison of the respective merits of these, they conclude upon the whole to submit to the Synod the following resolution:

Resolved, That the version of the Book of Psalms, in the Old Testament, recently prepared for the use of the Reformed Dutch Church in America, be permitted to be used by such of the congregations of the Associate Reformed Church, as shall judge the use thereof more conducive to their edification than that of the version heretofore used.

All which is respectfully submitted.

ROBERT FORREST, *Chairman.*

Synod went into Committee of the whole on the above report, Mr. Findley in the chair. The resolution having been adopted, the Committee rose, reported the same, and asked the concurrence of Synod.

On the question for concurring in the resolution of the Committee of the whole, the ayes and noes were as follows:

Ayes. Messrs. Forrest, Proudfit, Mason, Gray, Stewart, Stansbury, Patterson, Nourse, Borland, Rich, Amerman, Dickey.—12.

Nays. Messrs. Taggart, Findley, Porter, Steele.—4.

Messrs. Porter, Steele, and Findley, protested against this decision, and obtained leave to have their protest entered upon the minutes.

[Extract from] a letter of the Rev. John Lind, one of the Superintendents of the Theological Seminary.

"On Wednesday the tenth day of April, 1816, the time appointed for the meeting of the Superintendents of the Theological Seminary, I attended in the City of New-York, but had not the satisfaction of being met by the other members of the Board: although their absence created an unpleasant state of things, it was judged necessary to wait upon the examination of the Students, and to make a report with relation to the concerns of the Institution.

"The following Students had attended the Seminary during the preceding session, viz:

"*Of the Fourth Year.* Joseph M'Elroy, John T. Pressly, *of the Associate Ref. Church.* Albert Amerman, Matthias Bruen, jr. John E. Miller, *of the Ref. Dutch Church.*

"*Of the Third Year.* Hugh M. Boyd, George Junkin, Robert M'Cartee, David Madill, Samuel P. Magaw, *of the Associate Ref. Church.* Samuel Kissam, William W. Philips, *of the Ref. Dutch Church.*

"*Of the Second Year.* W. Boyse, Chester Long, Abraham O. Stansbury, *of the Ass. Ref. Church.* D. C. Bebee, *of the Ref. Dutch Church.* Robert Steele, *of the General Assembly.*

"*Of the First Year.* John Graham, Donald M'Laren, *of the Ass. Ref. Church.* P. Hattrick Shaw, Wm. R. Dewitt, *of the Gen. Assembly.*—Who were examined on the different branches of Studies prosecuted in the Institution. Those belonging to the fourth, and one of those belonging to the third year, delivered discourses in public. These exercises afforded peculiar gratification, exhibiting proof of talents and diligence on the part of the students, as well as on the part of their instructers, and contributing of course to confirm the hope which has been growing stronger every year, that the Seminary, through the favour of the Redeemer, will be a fountain of countless blessings to the Church."

By the Statistical Table of the Associate Reformed Church in North America, it appears that there were on the 30th of April last,—

IN THE SYNOD OF	MINISTERS.		Probationers and Students	CONGREGATIONS.	
	Total Number.	Without a charge		Total Number	Vacant.
New-York, - - -	21	2	5	32	13
Pennsylvania, - -	9	3	3	23	11
Scioto, - - - - -	23	2	6	53	28
	53	7	14	108	52

The receipts into the treasury of the General Synod, from 30th April, 1815, to 30th April, 1816, according to the Treasurer's account current, were as follows:

1. Donations to the permanent fund, - - - - -	$ 988
2. Contributions to the Seminary for current expenses, -	1323.98
3. General contributions to the Synodical Treasury, -	1001.98
	$3313.96

And the expenses were as follows:

1. For the Theological Seminary, viz.: Expenses of superintendents, - - - - - - - - -		65
Do. of Professors: Rev. Dr. J. M. Mason, contingencies, - - - - - - -	400	
Rev. J. M. Matthews, salary, - - - -	900	1300
Students board, - - - - - - - - -		1384.98
Contingencies of Seminary, - - - - - - -		40
Total, on account of the Seminary, - - - -		dolls. 2789.98
2. On account of contingent expenses of the General Synod		214.40
		dolls. 3004.43

REVIVALS OF RELIGION.

Extracts of Letters dated the latter end of June last, from Smyrna, a small town in Chenango County, State of New-York.

It is a day of rejoicing here to all the friends of Zion: and we are led to exclaim, "Great and marvellous are thy works, O Lord." Conference meetings are held every day in the week, and on some days in two places at the same time, and the houses are crowded. The inquiry is no longer about the news of the day, but "What shall I do to be saved?"

There are in this town between 80 and 100 converts. The subjects of the work are from 12 to 40 years of age. A considerable proportion of them are married persons.

In a certain part of the town, not a house for a considerable extent is passed by. In some houses, one; in some, two; in some, three; and in one, four souls have been hopefully changed in the course of a week. On the last day of June, 42 were propounded for admission into the Church. Among them, there are a number of young girls. God grant that they may be enabled to persevere and be steadfast.

The revival is still more extensive at Sherburne, (a small town in Chenango County,) where it preceded the work begun here.

* * *

Sunday Schools and Cent Societies at Bergen.

COMMUNICATED FOR THE CHRISTIAN HERALD.

April 14, 1816, a meeting was held in the Church at Bergen, (N. Jersey,) for the purpose of establishing a Sunday School, to educate the people of colour. When five persons were appointed to draft a plan of a Constitution, which was afterwards reported and adopted. Eight managers were appointed; two of whom are to attend every Sabbath, to keep order and direct the concerns of the School. Twenty other persons, at the same time, volunteered their services to teach. Upwards of eighty scholars were received into the School as soon as it was opened; some of whom have already made considerable proficiency.

July 15, 1816, a Female Cent Society was formed at Bergen, by the name of "The Female Cent Society in the Town of Bergen, for the purpose of educating indigent students for the Gospel Ministry, and further to assist the Theological School at New-Brunswick."

The subscription was opened at from one to six cents per week, at the option of the subscriber; and upwards of one hundred subscribers have already embarked in the glorious cause.

The officers of the Society are, Mrs. E. Gautier, *1st Directress;* Miss M. M. Cornelison *Treasurer;* Miss H. Gautier, *Secretary.*

Other Directresses. Mrs. C. Cornelison, Mrs. M. Vreeland, Mrs. M. Sip, Mrs. A. Hornblower, Mrs. C. Vreeland, Mrs. H. Hornblower, Mrs. C. Van Winkle.

Also, on the same day was formed in Columbian Academy, The Juvenile Cent Society, composed of about fifty young persons, the pupils of Mr. A. Craig, preceptor of that academy, at whose suggestion the Society was instituted. Master S. H. Meeker, *President;* Master William Bell, *Secretary.*

THE
CHRISTIAN HERALD.

Vol. I.] *Saturday, August 3*, 1816. [No. 19.

On the duty of increased exertions to promote Missions to the Heathen. (From the Evangelical Magazine.)

Musing lately on the state of Missionary affairs in this country, the following remarks occurred to my mind. I am of opinion that Christians, of every communion, are taking too much credit to themselves, on account of what they are doing in the way of Missionary exertions. It is a matter for thankfulness to recollect what has been done towards evangelizing the heathen during the last twenty years; that one denomination of Christians after another, in this country, has embarked in this glorious undertaking; yet, when I sum up the whole of what has been effected by all the societies together, instead of occasion for the exercise of self-complacency, I see abundant reason for deep humiliation. What heart, possessing in the smallest degree the love of Christ, can think of the forlorn state of the world at this day in reference to the want of the Gospel, and not be wrung with anguish, and ready to exclaim, "And is this all!" Let us survey the dreary prospect which the present condition of the world exhibits to our view. Leaving what is called Christendom out of the question, (as the most degraded of all the Christian Churches possesses, in its creeds and services, the grand leading doctrines of Scripture, and is therefore not properly a field for Missionary exertion,) what do we see? Two quarters of the globe, Asia and Africa, by far the largest portion of America, and a part of Europe, under the degrading and soul-destroying superstition of Paganism and Mahometanism. We see about 200 millions of our fellow-men deluded by the false prophet; and about 600 millions more bowing down to stocks and stones, the work of their own hands! What mind of an ordinary cast can contemplate the almost endless train of personal, domestic, and social evils attendant on superstition, and not be appalled? This all-devouring monster spares no age, no sex, no condition. The infant's shriek, and the groans of the widow issuing from the funeral pile, are her sweetest melody.

Were our Missionary efforts only directed to remove these dire temporal calamities, they would deserve support; but we have far higher objects in view. There are 800 millions of human beings, each of whom possesses an immortal spirit of more value than the globe they dwell on, the slaves of a debasing, God-dishonouring superstition; groaning under a yoke the most galling which the cunning and malice of satan could invent; a tyranny which not only imprisons all the noblest faculties of man and reduces him to a mere machine, but generates, of a gigantic growth, all the basest passions of our nature. Did we believe more firmly the Scriptures of truth; were the awful realities of another world more clearly seen by us; the great white throne, and the final decision of the Judge, "Come ye blessed, Depart ye cursed:" were these *truly* believed by us, Oh, how eagerly should we then engage in Missionary concerns! Were these believed, we should hear no more the cold, chilling, unfeeling reply of many to the call for increasing exertion. What would you have? Do not your subscriptions and contributions amount to nearly £20,000 *per annum?* Have you not, of both sexes, about 100 Missionaries? Yes, blessed be God, we have; and yet there are still 800 millions of our fellow-sinners whose ears never heard the joyful sound. May this truth, this heart-rending truth, haunt every professor who is indifferent to the Missionary cause, till he is brought to cry for mercy for the sin of a brother's blood! Eight hundred millions of men "sitting in darkness, and in the region and shadow of death, perishing for lack of knowledge." "What are these five barley-loaves and two small fishes among so many?" And is there a man who bears the honourable name of Christian, who can be satisfied with present exertions? who can bear to reflect at the close of every day, that 50,000 of his fellow-sinners have left this world without hearing of a Saviour, and not feel himself impelled to give further and increased assistance to the Missionary cause? Let me recommend it to all who are chargeable with neglect in this great and good work, to read Prov. xxiv. 11, 12, "If thou forbear to deliver them that are drawn unto death," &c. There are various classes of professors, who, on account of their neglect of the heathen, are called upon to do works meet for repentance. First, those who have spoken or written any thing to the injury of any particular Society, or Missionary Societies in general, either by secret whisper or open attack; these are called on to humble themselves before that Saviour, whose honour they have wounded, whose cause they have injured!

I would say to these persons, Are there not enemies enough, among the men of the world, to the Missionary cause, that you must needs go over to their camp as an auxiliary? Is there not sufficient indifference among professors, that you must confirm them in their unchristian spirit? We were prepared for opposition on the part of bad men: that was a thing of course. Having enlisted in the service of the god of this world, they are anxious to support his usurped dominion; they dispute every inch of ground; and by open or secret hostility oppose the progress of the Prince of Peace. But what shall we say when good men range themselves on the side of the enemies of God and man?

Secondly, Those who have ability, but have hitherto refused any assistance to Missionary Societies. You have spent many an unnecessary pound on yourself and family in dress or pleasure; you have had enough to spare for a jaunt to Margate, Brighton, or some other place of fashionable resort;—but you have nothing to spare for the cause of Him, to whom you are indebted for all you possess? You will answer, I do help a Missionary Society; I always give sixpence, when I happen to be caught where a collection is making; and I am thinking of becoming a subscriber of a penny a week to a Missionary Association in our neighbourhood. The lust of the eye calls, and you answer; the ear calls, and you obey; the palate, and it is gratified; not at the expense of sixpence, or a penny a week; no, no; these claimants are not so easily satisfied: they have their pounds; but the great Lord of all is to be put off with pence. Recollect the day of settlement; think on the frown of the great Lord; and dread the doom of the unfaithful possessor of one talent: you have ten.

Thirdly, Those who are in circumstances to afford all the comforts and many of the luxuries of life, but have contented themselves with a subscription of a solitary guinea. How do you think your yearly expenditure will look when it is presented at the great audit? This will not pass in a mass. Totals will not satisfy. No; they will be chequed, item by item. In one line there will be found £400, for a carriage; in another £350 for the expence of keeping it; and in the next £1 for the Missionary cause. You even keep back the shilling, and put it off with a pound note. I pray you to examine the bags you have heaped up, and see how many of them are filled with what has been kept back from that good cause. Look over the map of your estate, and see how many acres thereof belong to the interest of Christ:

and hasten to make restitution four-fold, lest the moth and rust should be commanded to corrupt your treasures, and the mildew, the caterpillar, and the hail, devastate your farms.

Fourthly, Those ministers of Christ who have refused to collect on the behalf of Missions, and have discouraged their people from assisting. Surely this is highly culpable. Their Lord has commanded all his loyal subjects to unite, for the recovery of his *inheritance and possessions granted to him by charter from his Father.* You have not only refused yourselves to join in the grand confederacy, but you have kept others back also. How inconsistent is this with your interceding on the Lord's day for the conversion of the heathen, and the speedy fulfilment of ancient prophecies, in regard to the universal spread of the Gospel! Has he not instituted means for their accomplishment? As the employment of means without prayer is presumption, so prayer, without the use of such means as are in our power, is hypocrisy. It is remarkable that, in general, those congregations who do not collect for Missionary purposes are the most wealthy, and their ministers amply provided for. It is not the poor minister, who is scantily supported by this people, who is the most backward to collect: no; such are usually the first in this good work; but it is the beneficed minister, whose hearers are rich, who is so careful of their pockets.

Let such ministers, and others whom I have been addressing, not delay to confess their sin, and make immediate reparation, by pouring abundantly into the Missionary treasury.

The Lord has signally owned the labours of the Missionary Society. Let all the glory be his alone. Had they effected nothing more than the translation of the New-Testament into the Chinese by Mr. Morison, and its circulation by Mr. Milne, they would have been amply repaid for all the funds which have been expended. Perhaps there have been few instances of the success of the Gospel since the days of the apostles, equal to that which has taken place at Bethelsdorp. Three hundred heathen converted, at one station, in the short space of one year! There has been a remarkable out-pouring of the Spirit in Africa and the South Seas. New Missions are ready to be planted. A great many Missionaries are departing for different stations. Had the Society twenty more ready at this time, there are fields of labour ready to be occupied by them. The directors are not only embracing every opportunity which offers for extending the scale of their operations, but they are diligently exploring a fallen world for new districts, where they may plant the Tree of Life, whose leaves are for the healing of the nations. It is not true, that the directors wish to possess funds to make them independent of the public. The idea is absurd and groundless. Were their operations confined to their present scale, it would require them to possess more than six hundred thousand pounds of stock to support their annual expenditures. We live in no ordinary times. Ordinary exertions will not suffice. The glorious promises and prophecies, which gladden the hearts of all true Christians, are crowding forward for their accomplishment.

Let Missionary Societies quicken their pace. Hitherto the funds and the prayers have chiefly proceeded from the poor. These have cheerfully submitted to privations for the love they bear to the Saviour, and the souls of men. Let the rich come forward; and out of their abundance cast in liberally. If you wish your property to be safely secured to your families, come forward and contribute generously.

BRAINERD.

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Remarks on certain Modes of Preaching.

Discrimination in ministerial address is of vast importance. He who presses the peculiar duties of the Christian promiscuously on an audience, without reference to the broad line of distinction which actually separates true believers from the rest, is, at best, but "as one that beateth the air." To Christian duties, Christian motives are appropriate. Duties, even of general moral obligation, require to be ever accompanied in their enforcement with a distinct and earnest representation, both of their utter insufficiency to procure for "the natural man" his Maker's favour, and of their absolute unacceptableness, while proceeding from mere natural motives. The neglect of this *discrimination* often tends at once to delude the unregenerate, and to disgust the pious; where it is faithfully maintained, duty may be exhibited every Sabbath, and will still be welcome to the believer's ear.

Some preachers, it is possible, have fallen into a partial neglect of Gospel-truth, through a concern, innocent in itself, to meet the *taste* of the younger or more refined part of their auditory; others, from an undue solicitude to preserve an agreeable variety in their public ministrations; while, in many instances, the same result has been produced by an exclusive study of *certain models* of pulpit eloquence, whether French or English, in which "the savour of the knowledge of Christ" has been sacrificed to fancy, ingenuity, and popular effect. On all this it may be remarked, that, however desirable it be, by all just and consistent methods, to attract and gratify, and win the careless, *the edification of the Church* must never be yielded to objects of inferior and, after all, of very uncertain benefit. The noblest *eloquence* is of that substantial, heart-thrilling kind which, while it disdains not the aid of secondary qualities, delights eminently to unfold the mysteries of the Cross. Nor does it by any means follow, that *sameness* must ensue from the constant exhibition of this grand subject. The greatest variety of illustration, the fullest adaptation to the diversity of character and feeling, " the words that breathe, and thoughts that burn," may still find their place in the service of " the truth as it is in Jesus."

The writer begs leave, in conclusion, to offer in confirmation of his own views, the following extract from a discourse recently published by one of the most deservedly popular teachers of the present age:—

" A young divine," says Manton, " one day asked an old Christian, ' What shall I preach?' He received for answer, ' Preach Christ.' ' O, I have preached him,' says he, ' already.' ' Why then.' added the sage, ' Preach him again: preach him always: and preach him only.' This is advice, which, however lightly some may treat it now, all those worthies would have sanctioned, " whose works praise them in the gate." The time would fail me to tell of Leighton, and Hall, and Owen, and Baxter, and Reynolds, and Horne, and Charnock, and Polhill, and Bates, and Watts, and Doddridge, and numbers more, who were for nothing more remarkable than a rich, full, and consistent display of the Lord Jesus. They proclaimed him in the dignity of his person; in the glory of his character; in the condescension of his grace; in the wonders of his love; in the efficacy of his sufferings; in the prevalency of his intercession; in his ability to save to the uttermost them that come unto God by him. They preached him, as the only foundation of a sinner's hope; as the Lord our righteousness and strength; as the consolation of Israel, in whom they were to rejoice with joy unspeakable and full of glory; and, to use the expressions of one of them, " Christ was the diamond in the bosom of all their sermons." And what was the practice of the apostles? " We preach Christ crucified," says Paul; " to the Jews a stumbling block, and to the Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the wisdom of God and the power of God; because the foolishness of God is wiser than men, and the weakness of God is stronger than men." "I determined not to know any thing among you save Jesus Christ, and him crucified." "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Accordingly, he viewed and explained, and improved every thing in relation to *him*. If he spake of the glory of God, he represented it as "shining forth in the face of Jesus Christ." If he mentioned the promises of God, they were "all Yea and Amen in Christ Jesus." If he adverted to the duties and difficulties of the Christian life, he said, "Be strong in the grace that is in Christ Jesus:" "I can do all things through Christ that strengtheneth me." He could not enforce even conjugal tenderness without a reference the most affecting: "Husbands, love your wives, even as Christ also loved the Church, and gave himself for it." May we all follow an example so worthy of imitation; and whenever in our work we pause for reflection, may our consciences, bearing witness in the Holy Ghost, enable *us* also to say, "Whom *we* preach, warning every man and teaching every man, in all wisdom, that we may present every man perfect in Christ Jesus!*" A. B.

Ringwood. (*Evang. Mag.*)

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ORIGINAL LETTER OF THE LATE REV. JOHN NEWTON.

To the Editor of the Evangelical Magazine.

SIR,

THE memory of the late Rev. John Newton is cherished with such feelings of respect and affection by all the true friends of religion, that the following letter of his, though written many years since, cannot fail, I conceive, to excite considerable interest. To me it has always been a source of great pleasure and consolation—recalling to my mind the amiable character and fervent piety of a once beloved friend, and directing my footsteps to the Fountain, whence flow the purest streams of comfort in the darkest times and greatest difficulties. It was written upon the following occasion:—A servant, who was afterwards, I understand, executed at Gibraltar, having been discharged from my service, went to Mr. Newton and others, borrowing Bibles and other articles in my name. Our amiable and unsuspecting friend, without any hesitation, lent him that which he requested. After some time, not finding his Bible returned, he, with peculiar delicacy, mentioned the circumstance to me. Having thus discovered the fraud, I sent him another Bible similar to the one he had lost, which drew from him the following letter. The condolence at the close of it, was occasioned by the loss which each of us had sustained in the death of a valuable consort.

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* See Jay's Sermon on the importance of an Evangelical ministry.

Grafton St. Yours, T. W.

MY DEAR SIR,

I AM very sorry that I mentioned my Bible to you, as it has occasioned you so much trouble. It was kind in you to interest yourself for its recovery, and I thank you. The person who imposed upon me was not your servant, nor was you responsible for him; but I am much obliged to you for the great pains you took on my account.

Through mercy, there is no scarcity of Bibles in my house. That which I lost was valuable to me as a family-book. The Bible you have sent me is a better than mine was. I will accept it with thanks, write your name in it, and keep it for your sake, if you likewise will favourably accept my Messiah, which I send herewith.

Ah, Sir, the loss of the Bible would be great indeed if it could not be replaced! It would be like losing the sun out of the system. It is the foundation of our hope, the rule of our life, and the food of our souls. It directs us to a hiding-place, a resting-place, and a dwelling-place. Would a worldling be pleased with a large volume of bank-notes? A single promise of God's own word is worth more than them all. By the truths revealed in the Bible, we have been brought to the knowledge of life and immortality; and have derived help and comfort under trials, when the help of men and creatures would have been utterly in vain.

By this light, I trust, you and I shall be guided through a wilderness world, till we arrive in the kingdom of glory; then our tears shall be wiped away, and we shall weep no more. Then we shall see those whom we best loved while here; who are gone a little before us, and are waiting for us, and perhaps, by the Lord's appointment, are still watching over us; but, what is still more, we shall see Him whom we have received grace to love unseen.

May his blessing be with you and yours! Amen.

I am, &c.

October 24, 1792. JOHN NEWTON.

A letter from Mr. Milne, dated Malacca, Sept. 25, 1815, has been received, announcing the arrival of Mr. and Mrs. Thomson. Mr. M— says, "We rejoice in their arrival, and view it as the commencement of a new era to the dark extra-Ganges countries." Mr. Milne is engaged in publishing a *Chinese Magazine;* the third number of which was in the press when he wrote.

FROM THE RELIGIOUS INTELLIGENCER.

New-Haven, June 1, 1816.

THE Christian public are extensively acquainted with the fact, that several young men, natives of the Owhyhee, are now in Connecticut. Two of them were brought over in a ship belonging to this port, and arrived about 10 years since. They were then lads of 16 and 14 years of age. Their Owhyhee names are Obookiah and Hoopoo. The former has prefixed to his original name, the name of Henry; the latter, that of Thomas. A third landed in Boston about six years ago; and hearing of Henry Obookiah, who was then at Andover, went and joined him. His name is William Tenooi. Lately they have been joined by a fourth, who is called John Hononee.

Soon after the arrival of the two first, several young men of piety, then connected with Yale College, interested themselves in their behalf, and taught them to read. After this, Henry Obookiah resided some time in Torringford, in the family of the Rev. Mr. Mills, and afterwards at Andover, where he was instructed by the students of the Theological Seminary. He has not only learned reading, writing, and arithmetic, but grammar and geography; and what is of more importance, the principles and doctrines of the Christian Religion. He also gives very satisfactory evidence of personal piety, and has made a public profession of religion. The other three, in proportion to the time they have severally been employed in study, have made respectable proficiency. The two first of them are hopeful Christians; and the mind of the third is deeply interested on religious subjects. It ought also to be mentioned, that these youths have discovered a very lively interest in the religious concerns of one another. When Obookiah became anxious about himself, he felt similar anxiety for Hoopoo and Tenooi. Those two have discovered a like solicitude for each other. And on a late visit, which one of them made to Hanonee, it was found out, by accident, that he spent most of the day he was there in praying with him.

It is the intention of these young men, when qualified, to return to their own country as Missionaries. For this purpose, Providence unquestionably cast them on our shores; and, by this very fact, has announced to the Christians of this country, their duty with regard to them. The eldest, Henry Obookiah, has already begun a translation of a part of the New-Testament, into the language of Owhyhee. By his aid, also, an Owhyhee grammar has been partly or wholly completed.

The situation of these young men has occasionally recommended them to the liberality of the benevolent. As they have become more extensively known, this liberality has been more extensively exerted. We mention, however, with peculiar pleasure, the following instance of honourable munificence on the part of some of the citizens of Savannah, in Georgia.

Last fall a young lady of that city was on a visit to her friends in New-Haven. She heard the story of three of the Owhyhee lads, and felt a lively interest in their welfare; particularly as *the future Missionaries of Owhyhee*. On her return to Savannah, she took pains, in company with two of her female friends, to make their situation and circumstances known, and to solicit the contributions of some of the citizens in their behalf. Their exertions were not fruitless. A few days since, she forwarded to a lady in this city, the sum of three hundred and thirty-five dollars, given for the very purpose of educating Henry, Thomas, and William, as Missionaries to Owhyhee. "He who giveth a cup of cold water to a disciple, in the name of a disciple, shall in no wise lose his reward." This example of Christian liberality is highly honourable to the citizens of Savannah, and ought to be known, that others may go and do likewise.

The four youths are now under the care of the Foreign Mission Society. They will be prepared as speedily as possible for a mission among their countrymen. For the present, they are to be stationed at Morris Academy, in Litchfield, under the care of the Rev. W. Weeks.

Owhyhee belongs to a groupe of islands in the Pacific Ocean, called the Sandwich islands, between 18. 50. and 20. 16. N. and 203. 47. and 205, E. long. from Greenwich. They are all under the government of one prince, whose name is Tamaamah. He is a man of strong sense, and has laboured long and successfully to introduce the arts of civilization among his countrymen. All the islands are fertile and populous. Owhyhee, the largest of them, is 280 miles in extent, and contains 150,000 inhabitants, who are naturally mild, friendly, and hospitable to strangers; although the unfortunate Capt. Cook lost his life here by a sudden impulse of undeserved resentment. The king has a considerable fleet. His troops, to some extent, are furnished with muskets. The natives worship a god, called Acooa.

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FOR THE CHRISTIAN HERALD.

With no ordinary interest I noticed the sentiments of a writer, in your useful publication, under the signature of Isaiah, proposing to form in this country, a society similar to that in England, *for the conversion of the Jews.* Certainly it is our duty, as Christians, to use our utmost exertions, in behalf of the seed of Israel, from whom we have received the lively oracles committed to them: "whose are the fathers, and of whom, as concerning the flesh, Christ came, who is God over all blessed for ever more." What though they cannot agree to the spiritual interpretation of prophecy? what if they will not receive our testimony, that Jesus is the Christ, anointed with the Spirit without measure, and seated, not on a temporal, but an eternal throne? Does this excuse our neglest? By no means. We indeed remember them in our prayers; but what proof do we give of the sincerity of our prayers? What have we *done?* If the question cannot be answered satisfactorily, is it not high time to arouse from our supineness? Obstacles to every good work will be raised, and opposition is to be expected. The walls of Jerusalem will still find a Sanballat to oppose their progress. To those who are personally acquainted with the Israelites dwelling amongst us, the difficulties will not appear so insuperably great as they have been represented, and as they really are in other countries. In this happy land, Jews enjoy every privilege of citizenship: the government makes no invidious distinctions, but protects them against aggression, and secures the undisturbed exercise of their religion; and, though not so numerous nor so wealthy as in Poland and Germany; though not allowed to purchase the right of capital punishment for offences against their laws; yet they are more free, in fact, and eligible to the highest offices of the state. "The slow and moving finger of scorn" does not mark them out as objects of derision; and if separated in any respect from the rest of their fellow-citizens, it is only by their own choice. This liberality is not without its effect. Jews are men, and have the feelings of men: they are fully sensible of injustice and oppression on the one hand, and of equity and urbanity on the other: we can therefore approach them without the irritation of injured feeling, on the ground of fair unprejudiced discussion, as men like ourselves, who have souls to be saved; as men like ourselves, who are sinners against God, and who look to that God for his pardoning mercy. It is not necessary to enter upon a field of difficult controversy, and rabbinical learning: very few of them know any thing about it; but they have conscience: and conscience, though stifled and perverted, will raise her voice. Where is their sacrifice for sin? Who shall make atonement for the people? Where is their Genealogy? What scribe shall trace the tribe of Judah, and ascertain the lineage of David? Alas! they feel that אי כבור is written over the door of their Synagogue, the glory is departed! they feel, and they have the candour to acknowledge, that they are suffering under a righteous judgment for their sins as a nation; they believe in Messiah promised to their fathers, a Prophet, a King, a Saviour: but their eyes are not opened to behold the glory of Christ, as sustaining these characters. Should this discourage us? Let us ask, was it not so at the first promulgation of the Gospel? If the preaching of the cross was efficacious then, and multitudes, myriads, of the seed of Abraham, embraced as their Saviour him whom they had seen crucified at Jerusalem, and experienced joy and peace in believing; why should not the same means be effectual for the conversion and salvation of their brethren in our day? "Is the Lord's arm shortened that it cannot save? is his ear heavy that it cannot hear?" Although the Jews feel no interest in our pulpit discourses addressed to professed Christians; yet let them be made the objects of our tender regard, of earnest and affectionate appeal, and it will be found that they will listen with respect, and receive with candour the word of exhortation. What! shall a blaspheming infidel, who throws contempt on Divine Revelation, secure the attention of this interesting people by flattering pretences of respect, while he derides their hope; and shall not the voice of undissembled friendship be heard? Let us not wrong them by such a supposition, but exert ourselves on their behalf. Let us remember that the preaching of the cross of Christ, although to the unbelieving Jew and Gentile, an offence and a stumbling block, is still, and ever will remain, the power of God and the wisdom of God to eternal life in all that believe. It is the blood of Christ, and that alone which can cleanse the conscience from guilt, and purify the heart, and enable the sinner to contemplate, without terror, the character of God as a holy and righteous Judge. And seeing that the preaching of the cross is the ordinance of God for salvation, let us look to him for his blessing on the faithful and diligent discharge of duty, undismayed by difficulty, undaunted by opposition.

I hope your correspondent will proseeute the subject, and give a further developement of his plan. I conclude with quoting his words, "should these hints be deemed worthy a place, I propose, in a future number, to extend my thoughts on this most interesting subject."

PHILO-ISRAEL.

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FOR THE CHRISTIAN HERALD.

Formation of a Religious Tract Society in Baltimore.

At a meeting of a number of citizens, recently held to take into consideration the expediency of forming an association for the purpose of distributing Religious Tracts among the poor, it was unanimously resolved, that the advancement of the cause of true religion and virtue renders the institution of such an association highly desirable; in consequence of which, the persons present formed themselves into a Society, to be denominated "THE RELIGIOUS TRACT SOCIETY OF BALTIMORE;" adopted a Constitution, and elected the following gentlemen to be managers for one year: viz. Dr. James Inglis, Mr. D. W. Boisseau, Mr. J. F. Keys, Mr. W. R. Swift, Mr. T. G. Hill, Mr. J. H. Parmele, Mr. R. M. Hall, Mr. I. P. Coulter; and the above mentioned managers, at a meeting held on Monday, May 13, chose the following officers: viz. Dr. James Inglis, *President;* Mr. I. F. Keys, *Treasurer;* Mr. W. R. Swift, *Secretary.*

Resolved, That these proceedings be published, together with the 2d Article of the Constitution.

ART. II. of the Constitution of the Religious Tract Society of Baltimore: "Every person becoming a member of this Society shall pay an annual contribution of Two Dollars; one half at the time of subscribing, the other half at the expiration of six months; or, by paying twenty dollars, shall become a member for life."

By order,

May 13, 1816. W. R. SWIFT, *Secretary.*

FROM THE PORTLAND GAZETTE.

COWPER.

Some observations were lately inserted in the Gazette on the character and writings of Henry Kirke White. They were an elegant and affectionate tribute of deserved praise. It was gratifying to find a favourite poet receiving merited eulogium. It has suggested a few reflections on the productions of a poet, of a character, in some respect, resembling Kirke White. Cowper's poetry was marked with a peculiar purity and delicacy of feeling. His heart was refined by celestial fire. Even before religion became the particular subject of his thoughts, he was singularly free from those vices and errors, to which there is a strong natural tendency in all men. But from the period, at which he experienced a grand renovation of nature, he exhibited a temper of angelic sweetness and benevolence. The tale of Cowper is as melancholy and affecting as that of White. The latter was an early victim to intense application; the life of Cowper was protracted to the age of seventy years. But he often laboured under the pressure of a most distressing disorder, which his exquisite sensibility rendered doubly afflicting. Both could indulge the most delightful anticipations in prospect of death; for heaven was their home. They sung their Saviour's praise on earth, they will sing it " in nobler, sweeter strains" above. Cowper is rarely quoted by English authors of fine moral feelings, but with such epithets as " the inimitable Cowper," " Christian poet." In the poetry of Kirke White, " Fancy soars on the boldest wing;" his genius was lofty, and there is often a wonderful sublimity in his conceptions. We may adduce a single instance:

Once more, and yet once more,
  I give unto my harp a dark-woven lay;
I heard the waters roar,
  I heard the flood of ages pass away.
O thou stern spirit, who dost dwell
  In thine eternal cell,
Noting, gray chronicler! the silent years,
  I saw thee rise,—I saw the scroll complete,
Thou spakest, and at thy feet,
  The universe gave way.

This, one writer has declared, is sufficient, if he wrote nothing else, to give his name immortality. Cowper has less vigour, but more ease and artless simplicity than White; his numbers flow without the least impediment, and he does not seem to be at all shackled by his rhyme. He had, if possible, more tenderness and delicate sensibility than White, though his affections for his friends could not be stronger. The feelings of Cowper were too exquisite; they overwhelmed his reason. He shrunk from the difficulties he met with in an employment his friends procured for him. The shock was too great for him. It disordered his mind: and though he recovered from this attack, his distressing malady returned upon him at intervals, and rendered the remainder of his days sorrowful and afflicted. To this circumstance perhaps much of the tenderness of Cowper's poetry is owing. At an advanced age, during a temporary relief from his afflicting malady, he wrote those beautiful lines, addressed to Mrs. Unwin:—

"Mary! I want a lyre with other strings."

No poet could be put into the hands of the young so safely as Cowper: his simplicity renders him intelligible, his tenderness, interesting and affecting. There is nothing to corrupt the heart and lead the mind astray; no false and distorted views of the world. He excites no expectations of unalloyed happiness, nor does he paint every thing in melancholy and gloomy colours. He was guided by the word of truth. Instead of leading us to the adoration of the god of nature, as a distinct Lord from the God of the Scriptures, he guides us to Him who alone has made the heavens and the earth. His religion, is the religion of the Gospel. He has not perpetual allusions to heathen mythology; he has needed no recourse to absurd fables. He has shown that on the simple religion of Christianity, beautiful poetry may be written, without the use of ridiculous fictions. He has dressed divine truth in the most pleasing and alluring colours. He has displayed it in its own native charms.

"Not harsh and crabbed as dull fools suppose."

Cowper is distinguished for purity of morals, for simplicity of language and manner, for correctness of taste, for freedom from overstrained sentiment, and for soundness of principles; and with these qualities a true genius for poetry. How valuable these qualities are, we can easily perceive by a survey of English poets of the present day, and a review of the whole range of English poetry. You will search throughout, almost in vain, for the Christian religion, or indeed for any consistent scheme of religion. The poets of Greece and Rome wove their religion into their verse, and why should not Christian poets pay the same respect to their own religion? But very few English poets have done this: but they who have ventured it, have succeeded remarkably. Milton, Young, and Cowper, are certainly among the first of

English poets; and their genius, if we may use such language, has taken its fire from the altar of our religion.

Here to devotion's bard devoutly just,
Pay your fond tribute due to Cowper's dust.
England, exulting in his spotless fame,
Ranks with her dearest sons, his fav'rite name.
His highest honours to the heart belong,
His virtues form'd the magic of his song.

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COMMUNICATED FOR THE CHRISTIAN HERALD.

SUNDAY SCHOOLS.

AS it may not be generally known, that a Society exists in the city of New-York for the support of Sunday Schools, or if known, what are its specific objects and plans; the Committee, anxious to extend this great and useful system, have deemed it their duty to address a few words to the public in general, but more particularly to their fellow citizens of the State of New-York, on this interesting subject.

The Society was formed in the month of February last, under the title of *The New-York Sunday School Union Society.* The sole object was to arrest the progress of vice, and to promote the moral and religious instruction of the depraved and uneducated part of the community, on the Lord's day.

Though repeatedly told that the state of the poor, did not call for such an Institution, the committee entered upon their duties under the persuasion that their task was arduous, and the objects of selection numerous. It was indeed objected that the Free Schools in this city could receive a great number more than they then contained, and yet few or none offer themselves for instruction. The committee knew, and lamented this fact; but they did not therefore infer, either that there did not exist objects sufficient to fill the Schools, or that the establishment of instruction on the Sunday, would prevent Scholars from attending on the days of labour. They argued the direct contrary, and their reasoning and expectations have been fully verified. Already they have in this City, in active operation, twenty-four Schools for male children and adults, under the care of upwards of two hundred gratuitous superintendents and teachers—and with a glow of heart-felt pleasure they can add, that since the commencement of their labours, nearly three hundred scholars have been admitted in the Free Schools.

Though the committee believe that not one fourth of the uneducated poor are yet within their control, and though the time for trying their system has been but a few months, yet the beneficial effects are evident to the slightest observation. The streets in many parts of the city are no longer crowded with profane and idle children, Either they are to be found in the Schools, or wishing to avoid the visitors who are seeking out scholars in every corner, they confine themselves to their houses, The improvement in learning has been so great, that one day seems to accomplish the ordinary instruction of a week. The attention to religious instruction has also been such as to satisfy the visiting committee, that God will raise up a seed to serve him out of these schools when those who founded them will be sleeping in the dust.

The committee are now engaged in printing such books as will most facilitate the learner—and in addition they will publish a few as rewards for good behaviour, but designed at the same time to promote the *single aim* of this Society, the preserving our undirected youth from the influence of the vicious examples which surround them.

By a resolution of the board, every Sunday School formed, or to be formed, can be supplied with the Society's books at first cost. This will enable any association in the country to support a school at an expense which can never exceed *fifty cents per annum,* for each scholar. Applications to the Secretary for the publications of the Society, will always meet prompt attention.

Having stated these facts, the committee cannot but indulge the hope that the example of New-York will be followed by every city, town, and village—not only in our own state, but throughout every part of our rapidly increasing country. Let the friends of civilization, of order, and of religion, look around them; wherever they find human beings, there are to be found objects for such an institution. Neither the sequestered village nor the populous town is exempt from poverty, vice, or irreligion. And surely the moral situation of our youth must be equally an object of anxiety and care to every lover of God and man. In proportion as vice and ignorance prevail, ruin, disorder and misrule distract every state of society. To be vicious is to be unhappy. The effect is to poison domestic enjoyments at their sources, to rend asunder the ties of nature; to sap the foundations of moral obligation; to apply the icy hand to the endearments of friendship; to paralyse the social principle; to harden the heart, and to sear the conscience against every divine admonition; and finally to unfit man for all the duties of this life and all the happiness of the next.

In conclusion then, the committee urge it upon every pious and benevolent man—by the love which he bears to his country, and the wishes which he entertains for its prosperity; by the abhorrence which he feels against vice, and the love he has for virtue; by his sincere attachment to that truth revealed to us by a Redeeming Saviour, and his desire to extend its blessings; by those elevating and endearing associations which he cherishes as a Christian, a parent, a magistrate, or a peaceable citizen; by all these and a thousand more considerations they call upon him to come forward in this highly interesting undertaking. Let him look at the reports of his predecessors in this glorious work, and they will read him a lesson, which will animate his soul to the most noble exertions. In those of the *London Sunday School Union*, in particular, he will see the system in all the beauty of its operation, and in all the maturity of its effect—he will stretch his earnest gaze to that period when the prayer of the Psalmist shall be answered to the comfort of all orders of Society, and the joy of every heart, "Rid and deliver me of strange children, that our sons may be as plants grown up in their youth, and our daughters be as corner stones polished after the similitude of a palace."

By order of the Board of Officers and Committee of the New-York Sunday School Union Society.

ELEAZAR LORD, Secretary.

New-York, July 29, 1816.

*** Editors of Papers generally, and of Country Papers in particular, who wish well to Sunday Schools, are requested to give the above as many insertions as they conveniently can.

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FROM THE PORTLAND GAZETTE.

Study of the Scriptures.—It cannot but be pleasing to religious minds to hear that the study of the Holy Scriptures is carefully attended to in the public schools in this town, and that it is promoted by rewards in Bibles from the "Eastern Society." These rewards are presented at the end of every quarter to those whom the master certifies to have paid the greatest attention thereto. Some of the last certificates state that, in the preceding quarter, the verses learnt by the students were in number as follows: viz. by one, 803; by another, 1054; by another, 1639; by another, 1693; by another, 2500; and by one as many as 3060; that many others had done well, and though they had not learnt so many verses, were well entitled to rewards: but on account of the limitation of their number, they, unfortunately, could not obtain them.

THE

CHRISTIAN HERALD.

Vol. I.] *Saturday, August* 10, 1816. [No. 20.

INDIA.

Extract of a letter from Mr. Fyvie.

Bombay, Sept. 12, 1815.

Rev. and dear Sir.

It will, we have no doubt, afford the Directors much pleasure to hear of our safe arrival in this place. By the good hand of God upon us, we cast anchor in Bombay harbour, on the morning of the 9th of August, after a safe and comfortable passage from England of 15 weeks and four days. The Captain acted to us in a manner which reflects credit to himself, and which calls from us the liveliest gratitude to Jehovah, whose wisdom designed our crossing the mighty deep in his vessel. Indeed, his kindness all the way far exceeded our most sanguine expectations. The officers and ship's company showed us much attention. On the Sabbath we had public worship on the quarter deck. The service was conducted by reading the Scriptures, singing hymns, extempore prayer, preaching, and hearing the Gospel. Mrs. Fyvie acted as leader in the singing part of the service. The attention which the sailors showed to the word, and the sorrow they manifested on our leaving the ship, induce us to hope that our labours, during the passage, have not been in vain in the Lord. We distributed among them several Bibles, Testaments, and a variety of other useful books of a small size; viz. Doddridge's Rise and Progress, Baxter's Call, &c. which were read often, and by many, with a considerable degree of attention. May the impressions made prove lasting!

Our first business after landing was to call on the Governor, who received us in the most friendly manner. We delivered to him the letter the Directors sent by us. He said there was no obstacle in the way of our proceeding to Surat, as soon as a conveyance could be obtained. His Excellency reminded us of the mildness and prudence proper and necessary on the part of Missionaries, which perfectly accorded with our own sentiments, and our instructions from the Directors. Mr. and Mrs. Thompson were favoured with a free passage in the Psyche, one of the Company's cruizers bound to Pulo Penang. The Psyche sailed from this port on the 22d of August, and was expected to arrive at Pulo Penang in less than three weeks time.

On the day that we landed, many thousands of Hindoos were assembled at a certain place to worship the snake. For this religious service they assign the following reasons:— 1st. Because a snake is the bed on which their favourite god Vishnu reposes on the sea of milk: 2dly, Because they suppose that a snake sustains the earth, by putting his head under it: 3dly, and principally, Because Krishnu, one of their ten incarnations of Vishnu, in one of his adventures, fell into the mouth of a snake, and was in danger of being devoured. This threw his mother into the greatest distress; and having interceded for the life of her son, she vowed to the snake, that if he would spare him, every body should worship the snake one day in the year. About a fortnight ago, more than fifty thousand Hindoos were assembled by the sea-side, to present offerings to the vast ocean. If this ceremony were neglected, the natives would not consider it safe to sail on the Malabar coast. We have visited several of the Heathen temples since our arrival: they are in general very mean and dirty—are full of idols, many of which have a shocking appearance. Alas! what ignorance of the true God! Who does not feel bowels of compassion for such idolaters? Who would not rejoice to lay down even his life, if he might be the means of bringing a few, nay *one* of them, out of such amazing darkness into the light of the glorious Gospel!

Our letters of introduction have procured us many friends in this place. From them we have endeavoured to gain as much information as possible respecting Surat. But it is astonishing how little is known about it even in Bombay. The result of our inquiry is, that Surat is an immensely populous place; but no one can tell us the number of its inhabitants. The wall of the city is said to be ten miles round. Formerly it was one of the most healthy places in India; but two years ago there was a grievous famine, (occasioned by the want of rain,) throughout the Guzeratt country, and since that time Surat has been rather unhealthy; but the effects of the famine are nearly gone, and it is expected Surat will again resume its former salubrity. The languages spoken, are the Hindostanee and Guzerattee; the former by the Mahometans, and the latter by the Hindoos. As the Hindostanee is spoken by all the people in business on this coast, it would be greatly to the advantage of Missionaries coming hither, to pay a little attention to the rudiments of this language in England. We are happy to inform the Directors, that Abdallah, our teacher at Stepney, was perfectly correct in his instructions; and we shall find great benefits from the little time we spent in attending to this language while in London.

FROM THE RELIGIOUS REMEMBRANCER.

THE WESLEYAN MISSION.

Extract of a Letter from Mr. Clough, one of the Missionaries, in the Island of Ceylon, to his Brother.

Columbo, June 20, 1815.

When I look round upon the poor perishing Heathen of this country, I am sometimes in the greatest distress of mind. I am persuaded that the idolatrous inhabitants of this island, only want zealous Missionaries to go among them, and preach the great truths of the Gospel. But what can five Missionaries do in a place as large nearly as England, and the people as ignorant (almost) of Christianity as stocks and stones? It grieves me to think that I cannot preach a thousand sermons instead of one, and sometimes when I am returning home in the evening, after having preached three or four times, and have seen the effects produced, *I sit down and weep*, because I cannot bear to *preach more*. How pleasing it is to see the poor wretched people of this island, begin to discover their gods which they have been worshipping, are no gods, and to hear them crying out on every hand, "Come and show us the right way." "Let us hear more of the things you tell us." O my brother, if my bones were *brass*, and my flesh *iron*, I would not cease to *teach* and *preach* both day and night!

I think I mentioned in my last the probability of my leaving Point-de-Galle very soon; accordingly when Mr. and Mrs. Harvard came from Bombay, where we left them on account of Mrs. Harvard's approaching confinement, he was requested by government to fix his residence at Columbo, and I was requested by my Missionary brethren to join him there. Columbo is the capital of this island. The Governor has his residence here, and all the principal gentlemen of the settlement also. And I should suppose that in the Fort, and what is called the Pettah, *i. e.* houses in the outside of the Fort, there are five or six times as many inhabitants as in Bradford, but they are composed of almost every nation of men under the heavens! The English gentlemen principally reside in the Fort, or else two or three miles in the country. But we took up our residence in the centre of the Pettah, as we thought it most consistent with our Missionary views. And I am happy to say, that God has so wonderfully opened our way, and given us favour in the estimation of the people, that we have every possible kindness shown us by persons of all nations and ranks, from his Excellency the Governor, down to the naked Cingalese! these are mercies that call loudly for gratitude to the Giver of every good gift. And, O my brother, I hope you will give, nay, I *entreat* you, to assist us in giving God the praise. You will no doubt be surprised, when you hear that we are going to build a neat Methodist chapel, the first that ever was built in India. It will cost, according to the present calculation, about 7000 rix dollars; we have already begged 6000 towards it! and believe we shall clear the whole of the expense. It will be built upon the plan of the New Chapel at Liverpool. It will be 20 yards long, 14 broad, and we suppose there will be sittings for about 6 or 700 people; we are building also a *dwelling house* close to it. We shall also have a printing-office, and a large school-house, in which we intend to teach school.

If an angel from heaven had appeared to me on the voyage, and said we should have had the openings that now present themselves in so short a time, I could hardly have credited him. Surely we may say, what hath God wrought! The Pay-master General of the forces in this island, a gentleman of great rank, has given us a large room in his apartments to preach in, until our new chapel be built, and it is well attended. I have got about 20 fine boys, and taught them to sing, and the manner in which they sing has surprised almost every one. They are going next Monday to sing before his Excellency the Governor, and Lady Brownrigg, and the civil and military gentlemen in the settlement; at which time, the Hon. and Rev. T. J. Twisleton will deliver an occasional sermon. I am sorry I must omit a thousand things which I should like to mention. We have the most pleasing prospects in the country for about 15 miles round Columbo. All we want is *more of the Life of God in our souls, and plenty of Holy zealous Missionaries.*

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Extract of a Letter from Mr. George Erskine, to the Missionary Committee; dated Galle, Island of Ceylon, East Indies, August 1, 1815.

Here, as at all the other stations, we have abundance of work, having more than 40 children under our care learning the

English language and the principles of religion. Every Sabbath we read prayers and preach to such of the military and others as are disposed to attend the Church. Every Wednesday evening Brother Squance preaches in Portuguese, and every Friday I preach in English. The congregations are pretty large and attentive; and we hope some profit by hearing the word of truth. Monday evenings we meet our class, consisting of about 20 members, Dutch, Portuguese, soldiers, and one native headman, or Modelier, as they are called here. Some of these are under serious impressions, several of them young men, who seem very promising. We sometimes preach in the public market through the means of an interpreter. Here we meet many different characters; Mahometans, Malabars, Dutch, Portuguese, Cingalese, &c. We visit some of the schools where the Cingalese are taught their own language. To these schools, on days set apart for the purpose, the people crowd to be baptized and married, to the number of 6 or 700 and upwards. We generally seize such opportunities of declaring to the people the way of salvation. These things, together with studying languages, keep both our bodies and minds in a state of activity. Truly we may exclaim, the harvest is great, but the labourers very few. Hinderances there are in the way to the spread of the Gospel in this island; but, through Divine assistance, these difficulties are surmountable. The work is the Lord's. O that we may ever confide in him, feel our dependance upon him, and labour on at his command. Thanks be to God, my soul is happy in the enjoyment of his favour; and if I were now in Europe, surrounded by my relations, and the friends of Jesus, whom I sincerely love; at the Divine call, with the sacred flame I this moment feel in my heart, I would break away from their affectionate embraces, bid farewel to the land of my nativity, brave the dangers of the watery deep, encounter every difficulty, and consider myself highly honoured and greatly privileged in having an opportunity of preaching, through Jesus, a free and full salvation to the poor heathen. Earnestly requesting to have a place in your prayers, with every sentiment of respect and affection, I am, dear Fathers and Brethren, Yours, most sincerely, GEORGE ERSKINE.

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From Mr. James Lynch.

MY DEAR FATHERS AND BRETHREN,

IN my last from this place, I stated to you the death of Brother Ault; since then, thank God, we are all pretty well; and nothing particular has taken place amongst us. We greatly lament the loss of the ship Arniston, off the Cape of Good Hope, in May last. Our warm and kind friends, Lord and Lady Molesworth, and a daughter of our much esteemed friend, the Hon. and Rev. Mr. Twisleton, and two sons of the Rev. Mr. Chater, were among those who perished. We also regret that many of our letters for Europe, (all mine,) were lost. I have lately visited a few places in the country; several Brahmins heard, and rather wished to engage me in listening to them, than that I should address the people. We have lately established an *Auxiliary Bible Society* here, and have a *larger Sunday School.* Brother Squance is rather on the recovery, and preaches very frequently. By this day's news, from Madeira, I find a ship is to sail for England in a few days. Being apprehensive she may sail before this reaches Madras, I write but short. I bless God that my health is good, and feel resigned to his dispensations. I feel the want of *help.* I received a letter lately from Madras, signed by five serious persons who appear to experience the power of religion. They have received much light in the doctrines of the Gospel, by reading Messrs. Wesley's and Fletcher's Works, and most earnestly request one of us to visit them: at present, it is not in our power, for want of sufficient help. I remain, Dear Fathers and Brethren, Your's in the Gospel,

Jaffna, Oct. 7, 1815. JAMES LYNCH.

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THE INQUISITION. *Rome, April* 17.

The reform in the tribunals of the Inquisition and the Holy Office is continuing with activity; and will extend to all the countries where this institution exists. In the briefs addressed by his holiness to the Congregation charged with the labour, his Holiness says, "Do not forget that the way to render religion powerful in all States, is to show her divine, and bringing to mankind only consolation and benefits, the precept of our divine Master, 'Love each other,' ought to be the law of the universe."

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The Holy League.

The Emperor of Russia has addressed a letter to the courts of Europe, stating that his Holy League with Austria and Prussia has no other object in view, than peaceably to found the eternal peace and happiness of States.

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The Jesuits.

The Prince Regent of Portugal refuses, in the most absolute manner, every proposition to restore the Jesuits in his dominions; and declares the acts for the abolition of the Order to be in full force.

FROM THE AUBURN GAZETTE, (N. Y.) JUNE 26, 1816.

Auburn Auxiliary Missionary Society.

We are happy to announce, that that spirit of *Christian* munificence, whose effects have of late been so extensively experienced, and which has wrought such marvellous changes in the empires of Paganism and Infidelity, is beginning to discover itself in this village, in a manner highly gratifying to the *truly philanthropic* and *Christian* soul.

About six weeks ago a Missionary Sermon was preached by the Rev. Elisha P. Swift, a Missionary, and a proposition made to the young people of this village, for forming a Society, co-ordinate with the Branch Societies of the Grand Missionary Society of the Western District. The discourse was solemn and impressive, and the effect pleasing and satisfactory. A Society is formed, and nearly one hundred have already united themselves to it, apparently eager to assist in the general effort for the universal spread of the Gospel of *Peace.*

On the 17th inst. a Constitution was adopted, and the following gentlemen were elected officers, viz. Horace Hills, President; Noble D. Strong, Vice President; Joel W. Bacon, Secretary; and William H. Brown, Treasurer.

While we express our happy astonishment at the remarkable spirit of unanimity and liberality manifested by those who have already engaged in the cause of religion and of man, we must also express our hopes that other towns and villages will not remain idle and indifferent to the grand scenes which are acting under the auspices and guidance of Heaven.

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TO THE EDITOR OF THE CHRISTIAN HERALD.

Sir, *July* 23*d*, 1816.

I observed on the cover of the Christian Herald, a notice of books and papers suitable for Sunday Schools. It brought to my recollection, a little piece styled *The Happy Man*, which I present to you, Sir, for publication, if you think proper. It was handed to me when a child, by a pious aunt, with an injunction to commit it to memory. I obeyed the precept, but thought little more of it; and it lay buried in rubbish for more than fifty years! But when the Day Star arose in my heart, and the Sun of Righteousness began to gild the mental horizon, one piercing ray consumed the rubbish. Then memory, that grand faculty of the soul, opened her depository, and there seemed quite a new resurrection of things teeming into life. Out sprung *The Happy Man* with all its concomitants, every word as perfect as when I first learned it; and a whole host of little hymns and psalms, and songs, spiritual and divine; catechisms and Scripture proofs, which I had little more sense of, when committed, than their bare words; but they brought with them, meaning, beauty, and sentiment. The following is a copy of the piece above mentioned.

THE HAPPY MAN.

The Happy Man was born in the city of Regeneration, in the parish of Repentance unto Life; he was educated in the school of Obedience, and lives now in Perseverance; he works at the trade of Diligence, notwithstanding he has a large estate in the country of Christian-Contentment, and oftentimes does jobs of Self-denial; he wears the plain garment of Humility, yet has a better suit to put on when he goes to Court, called the robe of Christ's Righteousness; he walks in the valley of Self-Abasement, and sometimes climbs the mountains of Spiritual-Mindedness; he breakfasts every morning on Spiritual-Prayer, and sups every evening on the same; he has meat to eat that the world knows not of, and his drink is the sincere milk of the Word.

Thus happy he lives, and happy he dies. Happy is he who has Gospel submission in his will, due order in his affections, sound peace in his conscience, sanctifying grace in his soul, real divinity in his breast, true humility in his heart, the Redeemer's yoke on his neck, a vain world under his feet, and a crown of glory over his head.

In order to attain which, look to Christ, pray fervently, believe firmly, wait patiently, work abundantly, live holy, die daily, watch your heart, guide your senses, redeem your time, love Christ, and long for Glory.

FROM THE CHRISTIAN'S MONITOR.

REVIVALS OF RELIGION.

An account of the Revival in Sag-Harbour, Long-Island, by the Rev. John D. Gardiner, Minister of the Gospel in that place.

The Redeemer has established his empire in the earth. Its extension in this world of darkness and sin, gladdens the hearts of all his subjects. To hear of the triumphs of the cross, is animating to all the friends of Christ. At such seasons, the glory of God shines with peculiar lustre; the power of Gospel grace is displayed; the kingdom of Jesus built up; and many stones "polished after the similitude of a palace," are laid in the temple of Zion. To know that the Lord is carrying on his work; is pouring out his spirit in different parts of the Churches, is no small consolation to the people of God;

especially, to those who are destined to labour in the barren parts of the Gospel vineyard, and who are not spectators of those happy scenes.

With these views I have forwarded to you a short account of the late revival of religion in this place and its vicinity.

From the commencement of my ministry here in the year 1812, nothing special of a religious nature occurred until about the middle of October, 1815. Though the ordinances of God's House were decently attended, and additions made to the church, from time to time; still there was great coldness among professing Christians to the things of the kingdom. It was a season of awful declension. A death-like sleep seemed to have seized alike the saints and the sinner. The Church was clothed in sackcloth; she appeared forsaken and desolate.—Her state was melancholy: few, very few, came up to her solemn feasts!—Her children were discouraged; like Israel in a strange land, they seemed to have sung out their song, hung their harps on the willows, and sat down to die. The scene was truly dark and foreboding, and became more and more so every day.—"O my leanness, my leanness," was the cry of God's people. The wicked sat their mouths against the heavens; vice, with giant boldness, marched through the streets; Sabbath-breaking, profaneness, and intemperance, threatened to sweep away every vestige of religion: the word of life mouldered on the shelf; the ordinances were barren, and the Spirit of prayer seemed to have taken its everlasting flight to heaven;—this place was indeed a valley of dry bones. I ascended a neighbouring hill; I surveyed with anguish the whitening ruins that lay below; my heart sunk at the prospect; and I exclaimed, in the language of the prophet, "Can these dry bones live?" Scarcely was the exclamation ended, when, to my utter astonishment, the breath from the four winds came; the slain began to stir—the dead to live. The spirit of the Lord was there. This was about the middle of October last. The scene now changed: the people of God began to awake; their hearts were comforted. The strong expectation that the Lord was about to appear in his glory to build up Zion, excited them to fervent supplications, to vigorous exertions. Meetings for conference and prayer, were multiplied. Religious conversation was introduced: the attention of the whole congregation was soon aroused. The house of God was crowded; the silence of the grave pervaded the assembly; the seriousness of eternity set on every countenance. Every ear was open, every eye was fixed; while the truth of God appeared to sink deep into every heart. The wicked were brought to a stand; the consciences of many were awakened. Fearfulness surprised the hypocrite; sinners in Zion trembled. The anxious inquiry was heard, "What shall I do to be saved?" The terrors of the law seized the hearts of many. The work of the Lord increased daily: sinners were born to God. The prison-doors were open, the chains knocked off; and numbers, delivered from the bondage of Satan, were made to rejoice in the liberty of the Gospel.

The work gradually progressed until about the middle of December, when the Lord seemed to rise in his might, and make bare his arm. His Spirit now, like a mighty rushing wind, seemed to sweep all before it: the youth, the middle aged, and the man of years, fell alike prostrate at the foot of the cross! Often did the cry for mercy, and the song of praise, at the same moment vibrate on the ear. The footsteps of Emmanuel were seen in every family, and his power felt by almost every heart. The people of God who had witnessed several revivals, filled with astonishment, would often say, "that they had never beheld such a day as this before." Whenever they met, there was a cordial shaking of hands and a smile of joy; while every other feeling of the soul seemed to be swallowed up in mutual love. So transporting was the scene, and so elevated were the joys of some elder Christians, that they confidently believed that the glorious morn of the latter day had now ushered in.

This season of divine power, when Christ rode forth from conquering to conquer, continued until about the first of March. During this period of about two months, more than one hundred and twenty persons expressed their hope

It may be proper further to observe that the Spirit of the Lord has been poured out in a signal manner among the people of East-Hampton and Shelter Island. In the former place, which has so often been a threatre of divine wonders, about one hundred persons have obtained hope, of whom between 70 and 80, have recently been added to the Church; in the latter, about 40 have obtained hope, and 15 or 20 joined the Church.

In Oysterponds, and Sterling, an adjoining village, there have been a considerable number of awakenings; God's people have been greatly comforted, and 50 or 60 hopefully made the subjects of Divine grace. In Bridge-Hampton, there have been, and are still, very encouraging appearances of a revival. The cloud of Divine influence hangs over them; and during the winter there has been a continual dropping. Yours in sincerity,

Sag-Harbour, June 1, 1816. JOHN D. GARDINER.

Report of the Executive Committee of the Bible Society of Massachusetts, prepared for the Anniversary of the Society, June 6, 1816.

THE Executive Committee of the Bible Society of Massachusetts, respectfully report, that their operations during the last year, have been as extensive as the funds of the Society will permit. A larger number of Bibles has been distributed than in any preceding year; and as a proof that this charity is needed, your Committee would observe, that they have not been compelled to seek opportunities of distribution, but have continually received application in behalf of the destitute from individuals whose characters afford every security of a faithful and judicious attention to the objects of the Society.

Your Committee have distributed during the last year,

186	large Bibles,
2475	Common Bibles,
556	Testaments.
3217	whole number.

Of this number seven hundred have been committed by special order of the Trustees, to Messrs. Daniel Smith and Cyrus Kingsbury, Missionaries, to be distributed in the western States, where a deplorable want of Bibles still exists. There is reason to hope, that the benevolent concern which has been expressed for the destitute condition of these extensive and newly settled regions, is awakening in the inhabitants a solicitude and zeal for the supply of their own spiritual necessities; and a more animating reward cannot be desired.

The remainder of the Bibles have been distributed chiefly within the limits of this Commonwealth, and generally by the agency of the ministers of religion. Your Committee have every reason for believing, that proper objects have been selected for your bounty. They have understood, however, that in some instances poor families, by making application to different individuals, have received a greater number of Bibles than they needed; and this inconvenience has been particularly experienced in this metropolis, where the distribution is necessarily made by numerous hands. Whilst it is earnestly desired that liberal principles may be adopted in communicating the Word of God to the poor, it is also hoped that this charity may not be brought into discredit by any abuses which a proper care may prevent,

In some towns of the District of Maine, associations have been formed for the purpose of ascertaining the number of families destitute of the Scriptures, and of making joint application for their relief. A similar method might usefully be extended to other parts of the Commonwealth. Christians should every where remember, that their Master preached his Gospel to the poor, and has particularly committed this suffering class of fellow-beings to their kindness and care.

The members of this Society will expect no recital of any sudden or astonishing effects produced by the Bibles which they have distributed. The influence of the Scriptures is seen among the poor as among the rich, not in a miraculous transformation, but in a silent and gradual improvement of the character. It is enough to know that a Bible has been thankfully received by a destitute family. The precious gift can hardly be unavailing. In hours of leisure, and especially on the Christian sabbath, its pages will be opened. It will be a resource in trouble, and in declining life. It will attract the attention of the child; and we trust that, though often disregarded, it will plead successfully, with some who read it, the cause of God and eternity.

We continue to receive assurances of the very grateful acceptance of the Bible by the poor. In a letter from the District of Maine, it is observed, "The Massachusetts Bible Society has added much to the triumphs of the Gospel, carrying the word of life to the dwellings of the poor. Some who had lived for years without a Bible in their families, have become, as I have reason to believe, fond of reading it, and make it a book for family use. A number of aged people have been peculiarly benefited by the large octavo Bibles. Many in this part of the country have expressed to me their gratitude to heaven for your bounty." In another letter from Plymouth county, it is observed, "The large Bibles were given to the aged poor, whose hearts appeared to be made glad, on receiving the invaluable treasure. It has been gratifying to convey the Bible, containing divine consolation, to a number of poor afflicted widows, left with a number of fatherless children. The consideration that others have had new Bibles, has induced some who were able, but had neglected it, to purchase a large family Bible." Thus the benefits of our institution extend to those who are not the immediate objects of its bounty. A deeper sense of the importance of the Scriptures is communicated to many by whom our efforts are observed. It should be a subject of sincere gratitude, that we are permitted to contribute to the noblest and most benevolent purposes of God, to participate in the work of enlightening the world, and of carrying to the obscure retreats of want and wo the glad tidings of forgiveness and immortality.

The Fourth Annual Report of the New-York Religious Tract Society.

(Continued from page 95.)

SINCE the last Annual Meeting, the Managers have been furnished with much important information on the progress and usefulness of Religious Tract Societies in Europe. Of this information, a brief sketch only can here be given.

From the Religious Tract Society in London, we have lately received a letter, accompanied with a copy of their last Annual Report, and a duplicate set of all the Tracts they have yet published. By this Report, we learn, with much satisfaction, that during the last year, the active and liberal conductors of that Institution have greatly extended their operations, both at home and abroad. They have contributed, by their pecuniary munificence, and their unwearied personal efforts, to the establishment of many new Societies in various parts of the Continent. Aided by the funds of their Auxiliary Societies, of which there are now in England *one hundred and twenty-four*, they have printed Tracts in most of the languages, and distributed them extensively in most of the nations of Europe. They have also conveyed their Tracts to the Cape of Good Hope, to various parts of the East Indies, to the Isles of France and Bourbon, to the convicts in New South Wales, to Madeira, to the Cape de Verd Islands, to South America, to the West Indies, Nova-Scotia, and the Canadas. In addition to these extensive operations, they have generously appropriated *four hundred pounds sterling* to the purpose of printing Tracts in the Chinese language, to be distributed primarily among the Chinese settlers at Java and the adjacent Islands, under the British government. In this interesting and important object, they have enlisted the services of the Rev. Mr. Robert Morrison, and the Rev. Wm. Milne, at Canton; and they indulge a sanguine hope, that through the instrumentality of these Tracts, they will be enabled, eventually, to convey religious instruction to every part of the Chinese Empire. On this new and interesting topic, we cannot deny ourselves the pleasure of presenting the following passage from their Annual Report:

"The manner in which the Tracts were received by the Chinese, and read, not only in families, but in schools, was gratifying beyond expectation; and encourages a degree of confidence, that the blessing of the Most High will render them effectual to the conversion of some, at least, of these poor ignorant idolaters, to the faith of Christ, to whom, in due time, the heathen shall be given for an inheritance, and the uttermost parts of the earth for his possession.

"Your Committee here beg leave to refer to the Rev. Mr. Milne's letter in the Appendix to this Report, the perusal of which must at once impress the mind with the conviction, that if the foreign objects of the Society had failed in respect to every other part of the world, the circumstance of having been enabled to penetrate into any of the Chinese colonies, and from which there is perpetual and free intercourse with China itself, would alone amply compensate for all the laborious toil and expense which have been bestowed in forming and carrying on this Institution.

"On no former Anniversary, have your Committee had to offer their congratulations on a prospect so vast as that which opens before them, when they turn their eyes to the population of China. The practice which has long obtained there, of circulating Tracts, (adapted of course to the views prevalent in that country,) will, it is hoped, supply facilities for the accomplishment of your object.

"Thus has Divine Providence led the Religious Tract Society into a field of operation, far more extensive than could ever have been contemplated by the most sanguine Members of the Institution."

From the Tract Society at Glasgow, in Scotland, we have also received a letter, requesting a stated correspondence with us, and transmitting a copy of their last Annual Report, together with an assorted package of their Tracts.

This Society has been in operation *twelve years;* and, during the last year, has printed 116,000 Tracts, and distributed 118,000. In the distribution of their Tracts, the Managing Committee have directed their attention particularly to the destitute parts of Ireland; and, in their last Report, they express the hope, that "the bright and Morning Star is beginning to rise upon the benighted Provinces of that Island, and that in them the Redeemer, ere long, will see of the travail of his soul, and be satisfied."

The Twelfth Annual Report of the Bristol Tract Society, published in March last, has also been received. "*Seventy-nine thousand Tracts,*" says this Report, "have been printed during the past year. It is impossible to calculate the beneficial consequences of so large a distribution: neither can the particulars be reported till that day, when the history of every individual Tract shall be fully known. The Committee, however, have reason to believe, that many sinners have, by the instrumentality of the Tracts of this Society, been turned from the power of satan unto God; and that many saints have been comforted, and built up upon the corner-stone of their salvation—Jesus Christ." To this Report, the Committee have added an Appendix, detailing a number of cases which have occurred in Bristol, and which exhibit, in a striking light, the utility of distributing Religious Tracts. From the number, the following recent and interesting case is selected:

"A Lady of rank, returning from a route at a very unseasonable hour, found her waiting maid dosing with a Tract before her. The eye of the Lady caught the title, and she became greatly agitated. The maid, while undressing her, ventured to inquire the cause of her trepidation. "*Oh!* exclaimed the Lady, *that little book which lay before you*—ETERNITY! ETERNITY! ETERNITY!—*what state am I in, should* ETERNITY *begin* THIS NIGHT!" The pious servant embraced this favourable opportunity of speaking to her mistress, with trembling respect, on the concerns of her immortal soul. The Tract, the conversation, and frequenting the house of God, where the Gospel was faithfully preached, issued in her reformation of manners, *conversion*, *present peace*, and sure and certain *hope* of everlasting happiness through CHRIST her REDEEMER."

In the North of Europe, the distribution of religious Tracts is carried on with exemplary ardour, and with great success.

The Evangelical Society at Stockholm, which was noticed in our last Report, has printed, during the last year, 137,500 Tracts; and during the six years it has been in operation, 952,750. This Society, of which Count Rosenbald, the Minister of State, is still the President, and the King and Crown Prince are among the liberal and zealous patrons, has recently adopted a measure, which appears well calculated to secure a general distribution of Tracts through every part of Sweden and Norway, and the Islands of Gothland and Iceland. It has printed in large editions, its own Reports, together with copious extracts from the Reports of the London Tract Society, and the British and Foreign Bible Society; and, supported by the authority of the government, has sent them to all the Bishops, Consistories, Universities, Rectors, Curates, and Schoolmasters, in the Swedish dominions, directing them to read them, and communicate them to others. In the diocess of Linkoping, it is stated, "there has been a considerable awakening, and the consequent demand among the clergy, for the Tracts of the Society, has been very great."

In Russia, the zeal for spreading Christian knowledge is rapidly increasing. The noble and pious Lady of Moscow, who was mentioned in our last Report as having translated fourteen of the English Tracts into the Russian language, has since added eight or ten to the number. Aided by a few of her religious friends, she has printed and distributed, in the course of the last year, from thirty to forty thousand copies. Some of the copies were sent among the Cossacks, about 2000 miles distant in the interior of the empire; and it is mentioned in a letter from St. Petersburgh, that, in a Committee of the Russian Bible Society, a letter had been read, from several of these Cossacks, stating that a parcel of small Tracts which had been put into their hands, "had been the means of pointing out to them the way to eternal life," and "that they were desirous of obtaining Bibles, that they might know more of that blessed way."

The following intelligence from Prussia, we present in the language of the London Tract Society: "In Berlin, where, for several years past, some private Christians have been very active in printing and distributing a number of pamphlets, written in a truly evangelical spirit, a more regular and comprehensive plan has been adopted for the attainment of this desirable end. Among the individuals that had been most actively engaged in the dissemination of religious truth, by the instrumentality of such pamphlets, the late Baron von Scherading held a distinguished place. He is said to have printed at his own private expense, *several hundred thousands of Tracts*, and employed people for their gratuitous distribution. A large stock remained on hand when this excellent man died, which his widow, animated by the same generous spirit, lately transmitted as a present to the friends of the good cause in Berlin."

This body of intelligence respecting the establishment, progress, and usefulness of Religious Tract Societies, both in this Country and in Europe, the Managers have communicated, not only for the information and encouragement of this Society, but also with the hope of exciting, on this subject, a spirit of noble and generous emulation throughout the Christian community.

While much has been done, and is still doing, for the promulgation of religious knowledge, by our Christian brethren on the Eastern Continent; we have to lament, that comparatively, little has been accomplished by the followers of the Lamb in this Western World. A few individuals in this, and in other cities and villages of our country, have indeed made honourable efforts in their Master's cause; but how small a proportion, we would ask, is there of professing Christians in this populous and opulent city, who have ever raised a finger, or contributed a cent, to promote the important object for which this institution was established?

Let us for a moment examine the question.

The New-York Religious Tract Society, requiring from its members only the small sum of *two dollars* per annum, has been in operation during the last four years; and, in the course of that period, it has obtained upon its list about *one hundred and ninety* annual contributors. In this number, it embraces Christians of various denominations, possessing, within the limits of the city, about *twenty* congregations—most of which are both numerous and wealthy. The estimate, we are persuaded, would fall far short of the fact, that each of these congregations contain *one hundred* professing Christians, who are abundantly able to contribute two dollars a year to the objects of this Society, without subtracting aught from their contributions to other religious purposes. If this estimate be correct, the question is answered. Not *one* in *ten* of the *professed disciples of Christ* in these congregations, have, through the means of printing and distributing Religious Tracts, contributed even *the widow's mite* to the promotion of *His* Glory, and the interests of *His* Kingdom.

Let us glance at the subject in another light. In printing 70,000 Tracts during the past year, the Managers have exceeded the number that their funds would warrant; but had the two thousand professing Christians contributed, each the pittance of two dollars to the object, the amount would have enabled them to print more than HALF A MILLION. Had this number been distributed through our country, who can estimate the temporal and eternal benefit that might have resulted to a multitude of sinners who are hastening down to the pit, shrouded in ignorance and covered with guilt! Who can tell how many slumbering professors might have been awakened to a sense of their privileges and their duties; how many thoughtless and profligate individuals might have been arrested in their career of impiety; how many precious and perishing souls might have been turned from their downward course, and taught the way to immortal life!

To professing Christians in this highly favoured city, the inquiry is of serious import. Let it be remembered, that "*Unto whomsoever much is given, of him shall much be required.*" While we are sitting at our ease, blessed with the light of Revealed Truth, supported by its promises, enjoying its comforts, and cherishing the hope of a celestial inheritance; thousands, and we may add, millions of our countrymen, are as destitute of a preached Gospel, as destitute of the Word of Life, and almost as destitute of every kind of religious instruction, as the savages of the wilderness. Let us then unite our efforts; let us engage with renewed ardour in the important work of communicating the tidings of salvation to the sinful, heedless, and dying mortals around us. Let us prove the reality of our faith, by our exertions to promote the interests of the Redeemer's kingdom. Let us manifest the sincerity of our love, exhibiting our *compassion for the multitude*, who are living *without Christ, having no hope, and without God in the world.*

By order of the Board of Managers,

New-York, Feb. 12, 1816. ZECHARIAH LEWIS, *Cor. Sec'y.*

* * *

We have lately received several interesting communications, which, for want of room, we are under the necessity of reserving for a future number.

THE

CHRISTIAN HERALD.

Vol. I.] *Saturday, August* 17, 1816. [No. 21.

The New-York Female Union Society for the promotion of Sabbath Schools,

Held their second quarterly meeting in the Lecture-room of the second Presbyterian Church, July 3d, 1816: Present:

Mrs. Bethune, *First Directress;* Mrs. Mumford, *Second Directress;* Mrs. Colgate, *Treasurer;* Miss Mumford, *Secretary;* Miss Oram, *Corresponding Secretary.*

Committee.—Mrs. Scott, Mrs. Bostwick, Mrs. R. Strong, Mrs. Hall, Mrs. Wallace, Mrs. Dickson, Mrs. B. Bailey, Mrs. Baldwin, Mrs. Ruthven. Miss Sturges.

Upwards of two hundred superintendents and teachers, and a number of ladies, subscribers to the Institution, attended. The Rev. Mr. Feltus opened the meeting with prayer. The Directress addressed the Society as follows:

"Ladies,

"According to the resolution passed at our last quarterly meeting, a Committee, consisting of Ladies from different denominations, was chosen, who have met three different times to deliberate on measures tending to the advancement of our union. In the name of the officers of the Society and the Committee, I congratulate the superintendents and teachers, and the Society in general, on the return of another quarterly meeting. Animated by the success with which our God has crowned the feeble attempts of his handmaidens, we have persevered in the important duties belonging to our different stations, and we trust the reports which will now be read will abundantly prove, that the superintendents and teachers have been equally diligent in the part they have chosen in this "work of faith and labour of love."

"Early in the month of May, we observed, with considerable uneasiness, a great falling off among the scholars, which made us fearful that novelty alone had brought together the multitudes which were reported at our last meeting; but, by the great exertions of the superintendents and teachers, assisted by the Committee, in visiting the parents of the children, and the adults themselves, many have been induced to return, and that not from curiosity and novelty, but from a conviction of the importance of attending to the instructions given in the schools. Although our schools do not now overflow, our scholars are more steady in their attendance. In many instances extraordinary, and in all, with a very few exceptions, gradual improvement rewards the labours of the teachers. The Directresses, who have visited the schools, generally have been struck with the great change manifest in the outward appearance of the scholars. When they first entered upon this duty, the squalid, filthy appearance of very many excited in them a painful feeling, amounting almost to disgust. The skins ingrained with filth, and the matted locks, evidently showed that even the poor perishing body had none to care for it; while the bold impudent look of some, and fearful unconfiding look of others, proclaimed in more affecting language, " No one careth for our souls."

" Great indeed is the change! The clean face, the smooth hair, the clean, though coarse patched garment, and above all, the cheerful countenance created by the conviction of being thought worthy the attention of those whom they formerly considered as moving in a sphere beyond their reach, now convey a pleasure which none can conceive, but those who have experienced it. This change is no doubt in a great measure owing to the meritorious exertions of those Ladies who have formed themselves into Dorcas Societies, for clothing the children. But as we have observed it in many instances where no garments have been given, we are induced to believe that our pupils gradually begin to respect themselves, and that the hitherto neglected little mendicant will soon be transformed into the useful domestic: this has already been effected in several instances. But we will no longer detain you from hearing the Reports, which must be more interesting than any thing we can say on the subject."

Reports were read from the Committees of eighteen Schools, from which the following extracts are selected:

Extract 1st.

Five girls have taken handsome leave of the School, and hired out for service; and we have reason to hope that they will gratefully remember the good instructions received from their teachers. Sarah T——, a child of seven years of age, has committed to memory the first catechism, and the morning and evening service of the Church, from the prayer book, with Dr. Watts' divine songs. This child is worthy of particular notice, on account of her amiable deportment, unwearied attention, and great thirst after a knowledge of sacred things. In justice, she has been presented with the above named books.

On Whitsunday we exercised the children by reading to them some excellent tracts, suited to their capacity; called in their tickets of approbation, and rewarded them generally by distributing twenty-four historical catechisms and twenty-one tracts. We had thought of buying in the tickets of the little girls with money which had been collected in fines; but first put the question—whether money or books would be most acceptable? and were highly pleased with their unanimous answer in favour of books. Indeed, we have abundant reason to be satisfied with the fruits of our labour. The irregular attendance of some of the scholars is the only drawback on our pleasure, and to silence completely the prevailing excuse, "want of proper clothing," we have established a Fragment Society, for the reception of cast-off clothing; the teachers and others occasionally assemble and fashion the garments to suit the poorer children.

Extract 2d.

In the city of New-York, incredible as it may seem, we have found some who had no idea of God, of their having a soul, or of a future state of existence. To such poor beings, enveloped in mental darkness and spiritual ignorance, Sabbath Schools may be the means of bringing the knowledge of the truth as it is in Jesus. With so great an object before us, we cannot but feel strengthened to go on with the good work, looking for a blessing from Him who has promised to be with us "even unto the end."

Extract 3d.

With unfeigned gratitude to the great Shepherd and Bishop of souls, we now add an account of the spiritual growth of our interesting charge.

One girl, from being a pupil in the highest class, has become a serious and useful teacher, and we believe is earnestly seeking "the pearl of great price." Another girl, nine years old, praises God for placing her in a Sabbath School, and gives a clear testimony of her acceptance with Him, and prays earnestly that she may be kept a faithful witness for Jesus. Many more are very seriously impressed; and we believe that the good seed sown is now ready to burst the earth in this part of the Lord's vineyard.

Extract 4th.

The superintendent has adopted a plan in regard to the scholars who have made the greatest progress, which your Committee highly approve, namely, to make them prove from Scripture, certain points of Scripture doctrine; such as the fall of man, the total depravity of human nature, the love of God in the plan of Redemption, and in the gift of his dear Son, the birth of Christ, the life of Christ, his death, resurrection, ascension, glorification, intercession, coming to judgment, &c. &c.

Many of the children produce a number of appropriate texts in proof of the doctrine submitted to their consideration the preceding Lord's day. This exercise, it is conceived, is calculated to improve the understanding and furnish the tender mind with a rich fund of Scriptural knowledge.

Extract 5th.

June 5th, the Superintendent, accompanied by the most active of the teachers, visited about thirty-five of the scholars, to ascertain the reasons of their absence, and endeavour to persuade them to return. In this we were more successful than we had anticipated, for on the following Sabbath our room was crowded, and in addition to those who attended formerly, twenty-six new scholars were admitted; most of whom have since attended regularly. To obviate the difficulty of want of proper clothing, a "Dorcas Society" has been formed among the teachers, and so great was their activity and diligence, that at their first meeting upwards of sixty garments were brought in, and we trust we shall soon be enabled to clothe all our children, at least decently.

Extract 6th.

Among the coloured adults there appears a fixed attention, and ardent desire to learn, and several are under serious impressions. We beg leave to mention one in particular, who from the the first invitation to attend the school, discovered such a deep sense of gratitude for the notice, as she expressed herself, that the Ladies had taken of the poor coloured people, that she exclaimed, "it must be the Lord who hath put it into the hearts of the people to do so much good to them." Of late, this woman has given strong evidence of being under deep conviction of sin; her heart very tender, and her eyes filled with tears at every word spoken on religious subjects. When asked how sin appeared to her, she immediately replied, "It is a terrible thing to sin against God." She expressed great love to Christ. "But suppose, (said her teacher,) by forsaking Christ"—she interrupted, by exclaiming, "Forsaking Christ!" "suppose you could gain the whole world?" "The world, (said she,) is nothing." On being asked if she was willing to die; "Six months ago, (said she) I wished to die, on account of my troubles; but I have reason to bless God that he did not grant my wish, for if I had died then, I should have been lost: this wish has lately appeared to me very sinful, and I now feel desirous that the will of the Lord should be done."

On Friday evening previous to the Communion Sabbath, she saw two coloured people baptized; and on witnessing those, with many others, go to the Lord's table, she was so overwhelmed, (as she expressed herself,) so convinced of the duty, that she determined, if it should please God to spare her life until the return of another of those precious seasons, she hoped and trusted she might be permitted to join in bearing testimony to what the Lord had done for her soul, and in fulfilling one of her Saviour's last commands.

Her teacher inquired of E. M., an aged coloured woman, if she understood what she was reading; she frankly replied, "Oh no; having never been instructed, I am very ignorant; but I have learnt more out of this little catechism* than ever I knew before; for it tells me I am a sinner, convinces me the Bible is true, and that there is mercy for such sinners as I am, through Christ. I now ask the Lord to make me understand what I read, and am thankful for the least word of instruction."

There are two others in the same class under great anxiety respecting their situation, and are literally inquiring "what they shall do to be saved."

Extract 7th.

Susan J——, aged thirty-one, being distressed on account of sin, was induced to seek instruction at the Sabbath School. She did not know a letter when she first began, and can now read tolerably well. She continued to manifest sincere sorrow for sin, and unremitted diligence in searching the Scriptures; at last she applied to Dr. M———, who found her exercises very satisfactory. She was baptized and admitted to the communion of the Church.

Rosanna C——, was taught her letters by her children, who attended the Sabbath School, and was thereby induced to attend herself. All of them improve rapidly; one begins to read tolerably well.

Extract 8th.

A good number have committed to memory Brown's catechism, and a great part of the Assembly's, with Scripture proofs. Some have committed the whole of Watts' Divine Songs, and whole chapters in the Bible. A great number have entered the school, of twelve and sixteen years of age, who did not know the alphabet; they manifest the most profound ignorance. One girl, aged sixteen, on being asked if she had any serious thoughts about eternity, and what would become of her after death, replied, that she had never heard that she must live in another world—had never heard of the resurrection of the body, or that Jesus Christ had died for sinners. She appeared to be very anxious to learn; her teacher visited her at her home, and found her in a most deplorable situation; after which she sent us word that since we knew how she lived, she would not come to the school any more: her teacher went again to the same place, but found she had removed to where we did not think it proper to pursue her. We do not relate circumstances of this kind as a discouragement, but that all who have manifested a desire to promote this institution may be excited to more activity. We would particularly request that Ladies who are members of the Society, who do not devote their time on the Sabbath to giving instruction, would in the course of the week go through the streets, search out scholars, and press upon them the importance of attending to instruction. It has been objected that Sabbath Schools were unnecessary—that there were so many charity schools during the week, that none need remain ignorant that are disposed to receive instruction: it is a lamentable fact that there are hundreds who do not want to be instructed, and that is the very reason why they should be hunted out.

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* Brown's Catechism.

The most of our teachers continue their services, and the longer they are engaged, the more deeply they are interested; and although we do not see much fruit result from our labours, we will not suffer ourselves to be discouraged, but have full confidence in the promise that "He that goeth forth weeping, bearing precious seed, shall doubtless return again, bringing his sheaves with him*."

Extract 9th.

"Margaret F—— told me, with tears in her eyes, last Lord's day, that she had always been accustomed to go to Church on the Sabbath, yet her attending Sabbath School had been particularly blessed to her, as she never before felt herself a sinner; but now she knew she was one, and that she had prayed to the Lord as well as she knew how, to change her sinful heart." May she be made meet for the inheritance of the Saints in light, through Him who gave himself for her; and to him be all the glory. We feel very much encouraged to go on in our work of instructing the poor, and think ourselves richly repaid by the visible improvement of the whole school."

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* This school is situated in the suburbs of the city. The Directress, accompanied by the Superintendent, visited the absentees; in between twenty and thirty families, they found only two Bibles, and three families who went to a place of worship.

The Directress concluded as follows:

"We should do injustice to the present assembly, could we suppose there was one present who is not ready to exclaim, "Great is our reward." Yes, dear Christian Sisters, were there but one instance of the blessing of God attending our labours, still we must acknowledge that great is our reward, since one soul exceeds in value that of the whole world. While there are so many excellent addresses to the teachers of Sunday Schools, it would be presumption in us to suppose we could say any thing more appropriate on the subject. We will therefore refer you to the address of Richard Varick, Esq. President of the Sunday School Union, which you will find in the 8th and 9th numbers of the Christian Herald; and the address of the Rev. Mr. James, of Birmingham, England, published by the gentlemen of St. George's Chapel, who have generously supplied us with a number of copies. Lest, however, despondency should again assail any of our Teachers, we would beg leave to put them in remembrance that the work is not ours, but God's; for "we ourselves are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." We are then only the honoured instruments in God's hand, and to despair of success argues either that we have trusted too much to human exertions, or distrusted the faithfulness of that "God who doeth according to his will in the army of heaven, and among the inhabitants of the earth." "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper either this or that." If, as we trust is the case, your good works proceed from a pure heart, and faith unfeigned; your motive to obedience be God's command; and his glory your chief end, you have reason to conclude, that, "it is God that worketh in you, to will and to do of his good pleasure." Only be found in the way, and the Lord will lead you, He will be "a light to your feet, and a lamp to your path;" and "in due season ye shall reap, if ye faint not."

[It appears from the Table accompanying the foregoing Report, that the number of teachers is 250;—the total number of scholars admitted, is 3,163;—the number at present who regularly attend, 1,935;—white adults, 25; coloured do. 592; white children, 1,183; coloured do. 299: the number brought from the first lesson to read in the Testament, 191. One of the last mentioned is an aged woman, a native of Africa, who was stolen from her parents when young, and brought a slave to America. She says that she used to cry and mourn for her mother and her home: but now she sees what she came here for;—that it was Christ who sent her, and that she finds Him better than all other friends.]

Masonic Sunday School at Philadelphia.

Philadelphia, May 25th 1816.

Dear Sir,

In compliance with the wish you expressed, I take the liberty of giving you some information relative to the Masonic Sunday School. It may, perhaps, have the happy effect of leading to the formation of others, on a similar plan, in different sections of the union. You are, therefore, at liberty to make such use of this letter, as in your judgment may conduce to so desirable an end.

This School, which was established a little more than twelve months ago, and intended at that time to be exclusively an adult school, was, owing to the eagerness of children to be admitted, changed from its original plan; and both sexes, from ten years and upwards, received the benefit of it. The boy's school increased to a great extent, and the labours of the teachers were abundantly rewarded; but, when the spirit for encouraging Sunday Schools burst forth in resistless power, throwing open the doors of almost every place of public worship for that object, and rousing great numbers of pious young men and women to engage in the work, it was deemed adviseable to send the children to the several Churches which were prepared to receive them, and confine the labours of the institution over which I have the honour to preside, entirely to the education of adults. This was accordingly done, and our adult scholars felt more freedom in attending. Since the commencement of the institution, there have been not less than fifty adults, male and female, who have had cause to rejoice in being brought by its instrumentality from the depths of ignorance, to read the oracles of divine truth, and some, we would hope, savingly to understand them.

As an inducement to their making great exertions to learn to read, they were promised that as soon as they had made a tolerable proficiency in that branch, they should also be taught to write. Accordingly, about six months ago, eight or ten who had merited the reward, by their diligence and rapid progress, were committed to the able direction of Messrs. R—— and P——, who kindly tendered their services gratuitously. The persons, (some of whom are from forty to fifty years of age,) whose copy-books accompany this communication, have progressed to the state of improvement, evidenced by the specimens, since November last. The most of them began at that period, for the first time, to attempt to write; and though they entertained little or no hope of success, yet, by persevering one hour every Sunday morning, to exert themselves under such excellent instructors, and on the new plan devised by Mr. Rand, they have arrived to a state of improvement that would warrant a belief of their becoming excellent penmen in a few months more.

The greatest difficulty we experience is that of inducing persons of advanced age, to make an attempt to learn. Many with whom I have conversed, and who are not acquainted with a letter of the English alphabet, have resigned themselves to absolute despair, and cannot be prevailed upon, by any consideration, to make a trial. "*Do you think it possible for a person of my age to learn,*" has been the almost uniform question of every individual, who had summoned up courage enough to run the risk of being laughed at by his neighbours for attempting "*to learn his letters,*" (as it is sarcastically termed,) in his old age. Many of our scholars, whose determination overcame these obstacles, now relate with joy their triumph over those who formerly ridiculed them; and much cause for rejoicing they truly have. They are enabled to read the word of God to their families, while their ignorant neighbours, who once sneered at them, often attend to listen, and go away wondering "*how such things should be.*" Still, however, as I am informed, most of these scoffers attribute the success to uncommon industry or talents in our scholars, and will not be persuaded they are capable of the same attainments.

The sentiment, that a person above forty years of age, cannot be taught to read, which I find very generally prevails among the ignorant poor, must be effectually removed before they will generally be induced to attend adult schools. The importance of eradicating this idea from their minds, may be estimated by the fact, that in the origin of our school, upwards of one hundred adults, unable to read, engaged with an individual who personally visited them, to attend on the first day of its opening. Out of the whole, but three appeared. Several of them afterwards assigned to the gentleman above referred to, as a reason for their non-attendance, that they had talked with their acquaintance about it, and were satisfied they could not learn. Other causes also operated, but I am well convinced this was the principal difficulty. Experience has convinced me, that individuals from forty to sixty years of age, will acquire the elements of a plain English education in much less time than children from ten to twelve. If you can, with some of your friends, visit us to-morrow morning, it will be in my power to give you a more satisfactory view of the subject than I have done in this hasty letter.

Yours respectfully, &c.

P. S. Enclosed you have a letter which I lately received. It is signed by several of the scholars, who in November last, for the first time in their lives, made an attempt to learn to write.

COPY OF THE LETTER ABOVE REFERRED TO.

DEAR SIR, *Philadelphia, March* 31*st*, 1816.

IT is now between six and nine months, since most of us entered the Masonic Sunday School. At that time, we knew not either to read or write, but have since, through the blessing of God and the attention of our kind teachers, made a progress in both those fundamentals of education, astonishing to ourselves and our friends. Many of us believed that it would be useless for us to attempt to acquire even the first elements of education; and but for the excitements and hopes held out by the institution over which you preside, we might have gone out of this world, without having been enabled to read one word of the sacred Scriptures. Truly it was to us a sealed book.

Its sacred treasures are now open to us, and if we profit not by the inestimable advantage we now possess of being able to read it for the benefit of ourselves and our families, the fault will be on our own heads.

But, Sir, our principal object in now addressing you, is to request that you will express our thanks to the Bible Society for the books furnished us, and enable us to show our gratitude, by having our names added to the Bible Association of this district as subscribers. The wonderful Book which we have lately been taught to read, we desire to be instrumental in sending to others who are able and desirous to peruse it, but perhaps unable to purchase it.

With respect, we are your much obliged and grateful friends, &c.

* * *

Education of the people of colour in the United States.

A VARIETY of religious charitable objects have, in the course of a few years past, been presented to the religious public, and have been, more or less, patronized. Great exertions have been made, and are making, to diffuse religious knowledge among the destitute of our own country, and some noble efforts have been attempted to send the Gospel to heathen nations abroad. While we cordially lend our aid to those who are engaged in this service, and bid them God speed, we wish to call the attention of Christians to a certain needy class of the community, who have as yet been too much neglected. There are within the limits of the United States, more than a million and a half of people of colour. The greater part of them are slaves; whether in a state of freedom or slavery, many of them are exceedingly ignorant, and some of them are very vicious. Still they are living in a Christian land, have immortal souls, and are destined to the same eternity of blessedness or wo, as other human beings. Among these fifteen hundred thousand souls, there are not probably fifteen well qualified coloured preachers of the Gospel. Ought not some measures to be pursued for the purpose of raising up for them religious instructers from among themselves?

There are pious young men, who would readily devote themselves to the instruction of their coloured brethren, if they could procure that education which would qualify them for this service. If an African institution, or school, were established under the direction of a Board of Managers, possessed of piety and wisdom to direct its concerns with advantage, where promising youth might be received and qualified for preachers of the Gospel, or teachers of schools, the happiest effects might be anticipated. Should an institution of this kind be established, we should hope that its salutary effects and influence would be felt far beyond the limits of these United States. Preachers of the Gospel and instructers of schools, might be educated, who would become instrumental in diffusing religious knowledge among the natives of the country from whence they originated, and likewise throughout more or less of the West India Islands.

An attempt is now making in one of our principal cities, on a small scale, to carry into effect the object proposed. The following notice is the substance of a letter from the Rev. John Gloucester of Philadelphia, to his friend in this city. The letter is dated Philadelphia, July 11th, 1816. "Dear Sir, On the first of June last, we opened a school for the purpose of giving African youth an education, at which time five promising young men commenced their studies. They are under the care of the Rev. N. S.; more are waiting to enter the school as soon as the way is provided. A few of the people belonging to my church, have given their aid to support ~~these five~~ youth one quarter, hoping that God would open the hearts and hands of the friends of the people of Africa, to aid in this great and good work. O my worthy friend of our suffering race! will you not plead with the public in our behalf? shall we turn away these promising young men at the close of the quarter for want of that support which God has given his people ability to grant; or shall we receive the patronage of the benevolent, and thus be permitted to add to their numbers? May all who pray, "thy kingdom come," embrace this opportunity to impart of their substance for the success of this object, which lies near my heart." It is hoped that this earnest call upon the public for assistance to continue this school, which is so happily commenced, will not be disregarded. Many worthy men have for a long time wished for an opportunity to aid in meliorating the condition of the unfortunate and depressed people of colour in the States—such an opportunity is now presented. Any donations which may be made to aid the object proposed, left with the Editor of this paper, will be faithfully transmitted to the proper persons, and be noticed in the Reports which shall detail the progress of the school.

REVIVAL OF RELIGION.

Extract from a letter addressed to the Editor of the Christian Herald, dated Orange County, July 15, 1816.

DEAR SIR,

THE following is communicated to you, and is at your disposal for the good of Zion.

About one year ago, a religious awakening commenced among the young people of my charge. On attending to the state of their minds, it was found that many of them had concealed exercises of this nature for months past. This circumstance seemed to prepare the way for the visible part of the work to proceed with greater rapidity, than it otherwise might have done. In a very few weeks the work spread through every part of the congregation. A few enemies to the Christian religion began to manifest their hatred to it; but it became so general, and so powerful was the work, in a short time, that even infidelity itself blushed, and soon ceased to oppose it. A profound solemnity now reigned in every part of the society, and in all our meetings. Prayer meetings were set up, and crowded in all parts of the congregation. Private houses, although the largest in the society were freely opened for the purpose, were not sufficient to hold the people. It soon become no uncommon thing to see from 3 to 500 people at those prayer meetings, the greater part of whom manifested a deep concern for salvation. And while some were constrained to chaunt forth the praises of God for redeeming love, others were crying out (when spoken to on the subject,) "What shall such a poor, lost, undone sinner as I am, do to be saved?" With a view, the better to profit by visiting ministers, and in order to promote brotherly love, and a greater similarity of views and exercises, a general prayer meeting was established, and attended once a week at the meeting house. At these meetings, the neighbouring ministers were generally invited to attend. And for three months we never failed to have from one to six or seven ministers at a time, to assist us; all of whom, about 12 or 13 in number, acknowledged this to be the wonderful power of God. At these meetings we generally had from 4 to 7 or 800 people. A deep, heart-rending sense of sin, and particularly the sinfulness of the *heart*, followed with an admiration of the abounding grace and mercy of God in Christ Jesus to the chief of sinners, were the the leading features of the work.

At these weekly meetings, though called *general prayer meetings*, we never failed having one sermon, and generally, a number of ministerial addresses. The public attention was so generally excited, that it was no uncommon thing to see people from the neighbouring towns, from 10 to 15, and some more than 20 miles, eager to see the wonderful power of God in the conviction and hopeful conversion of sinners. Many of these visitors, it is believed, returned home under serious impressions, which have terminated well to themselves, and useful to others.

It is difficult to say how many have been subjects of the awakening in this congregation. It is believed, however, that the number who have not, is small. Within nine months, 151 or 2 have been added to this Church; about 50 more entertain a hope their peace is made with God, and are expected to come forward ere long: about 50 or 60 under deep concern of mind; about 50 more have joined the Baptists and Methodists, from within the bounds of this society, making upwards of 300 in the whole. The work for three or four months past, appeared to be somewhat stationary, but is now progressing again to a pleasing degree. Never did I see a greater display of the power and sovereignty of divine grace, than in this work. All ages, all classes, ranks, and degrees of people, have shared in it. The stout hearted—the *stubborn oak*, yields to the "Wind that bloweth where it listeth," with as much pliability as the supple willow. Many are the obvious fruits of the work, as it respects the better state of society. Among other things, two Societies have recently been formed in this place, for the purpose of aiding in the dissemination of the Gospel. The one is called *The Benevolent Society at Middletown;* and the other, *The Female Benevolent Society at Middletown.* About 60 members to each Society.—Have made no appropriations as yet—hope we shall ere long. "Awake O north wind, and come, thou south, blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden and eat his pleasant fruits." *Sol.* Yours with my best wishes,

ABEL JACKSON, *Pastor of the First Congregational Church at Middletown, Orange County, New-York.*

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TO THE EDITOR OF THE CHRISTIAN HERALD.

Remarks on the study of the Scriptures by children.

It is highly pleasing to read the *good news* which your Herald furnishes weekly; and with peculiar satisfaction, I perceive that in various parts of the United States, much attention is paid to the "study of the Scriptures" in the public schools. Though some communications on this subject, state *immense numbers of chapters, and thousands of verses* that have been committed to memory by scholars, yet I doubt whether this can be termed the "study of the Holy Scriptures." To store the young mind with portions or important passages of the Bible is laudable, and may have a very happy influence. And therefore, it would, (in my humble opinon,) be much more adviseable, and would promote a more profitable application of time and labour, to excite an emulation among children in committing to memory and *understanding* select parts of the Scriptures, adapted to their respective capacities, rather than in over-burdening their minds with the *mere letter*, and with great numbers of chapters and verses, which certainly cannot be retained.

PHILIP.

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Charitable Education.

The gentlemen who compose the Chillicothe Charitable Education Society, mentioned in the Recorder of July 3, page 107, have recommended a general plan for the instruction and erection of Christian Academies, and a Christian College in the western States, for the education of young men for the holy ministry. They propose to unite on the basis of the Bible and the Westminster Shorter Catechism. They invite each congregation throughout the western country, of every denomination, to form an Auxiliary Association, and send a delegate to a general Convention, which is to concert measures for the establishment of the College and Academies, and to devise laws and rules for their regulation. [*Recorder.*

We have heretofore made mention of fifteen Auxiliaries to the American Bible Society. Information has lately been received of eight more Bible Societies having become auxiliary to this National Institution: namely,

'The Cumberland Bible Society,' in the State of New-Jersey.

'The Gloucester County B. S.' same state.

'The Norfolk B. S.' in Virginia.

'The B. S. of [the state of] Delaware.'

'The Hampshire B. S.' formed 10th July, at Northampton (Massachusetts,) Hon. Caleb Strong, President; Isaac C. Bates, Cor. Secretary.

'The Auxiliary Female Bible Society of Albany,' lately instituted, Mrs. Susan De Witt, Cor. Secretary.

'The Female B. S. of Newark,' (N. J.) recently formed.

'The Auxiliary American B. S. of the young men of New-Brunswick,' (N. J.) also recently formed.

These make the whole number of auxiliaries known to us at present, to be *twenty-three.*

* * *

A Missionary Society, Auxiliary to the Missionary Society of New-Jersey, was formed at Morristown, (N. J.) the 5th inst. "Terms of admission, one dollar entrance, and one dollar a year while members."

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FOREIGN INTELLIGENCE.

By the late arrivals from England, several periodical publications for May and June have been received, containing accounts of the proceedings and reports of the great Religious Institutions which hold their anniversary meetings in the spring of the year.

The Missionary and Bible intelligence is of the most interesting description. We are enabled in this Number to give only a small part of that intelligence. More copious extracts shall appear in our next.

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BRITISH AND FOREIGN BIBLE SOCIETY.

The 12th Anniversary Meeting was held at Freemason's Hall, on Wednesday the 1st of May.

The meeting was attended by H. R. H. the Duke of Kent, the Bishops of Norwich, Salisbury, Gloucester, Cloyne, and Clogher; Lords Gambier and Calthorpe; the Chancellor of the Exchequer, and Mr. Wilberforce, many members of the House of Commons, and a very large assembly of other gentlemen.

Lord Teignmouth read an abridgment of the Report of its proceedings during the past year. It exhibited a luminous and most interesting view of the operations of the Society, the beneficial effects of which are extending in every quarter of the globe. The exertions to promote its object in the vast Russian empire, where the magnanimous Alexander has recommended that a new translation of the whole Bible be immediately made, into the vernacular dialect of the native Russians; and persons of all ranks, both in Church and State, assiduously attend the committees of the various Bible Societies, excite the astonishment of the religious public in this country, and call forth gratitude to the God of all grace, who hath honoured Britain by permitting its inhabitants to be the instruments of kindling such a holy flame in other nations.

The various resolutions were moved and seconded respectively by the Chancellor of the Exchequer, and the Bishop of Gloucester; by Charles Barclay, Esq. M. P. and the Bishop of Salisbury; by the Hon. Charles Shore, son of the President, and the Rev. William Roby, of Manchester; by the Bishop of Clogher, and Luke Howard, Esq. one of the society of Friends; by Lord Gambier, and the Rev. John Frederic Usko, formerly chaplain at Smyrna; by the Rev. Dr. Thorpe of Dublin, and R. H. Inglis, Esq.; by the Bishop of Cloyne, and the Rev. Jabez Bunting; by the Bishop of Norwich, and the Rev. Wm. Heirulf, chaplain to the Danish Embassy; and by Charles Grant, Esq. M. P. jun.

The best spirit pervaded the several addresses; and their effect on the meeting was quite consonant with the principles and objects of this magnificent Institution.

It appeared that the receipts of the year had amounted to £92,860 2s 9d. St. (about 412,700 dolls.) and the expenditures to £ 103,680 18s. 8d. St. (upwards of 460,600 dols.) The copies of the Scriptures issued from March 31st, 1815, to March of the present year, amount to 138,168 Bibles, and 110,068 New Testaments; making the total number of copies of both kinds issued from the commencement of the Institution, to be 1,482,973, which together with 75,000 copies circulated at the charge of the Society from depositaries abroad, makes a grand total of 1,557,973 copies circulated by the British and Foreign Bible Society.

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THE MISSIONARY SOCIETY.

The 22d General Meeting was held in London on the 8th, 9th, and 10th of May.

The Report comprises a brief account of the present state of the Missions in the following order: Otaheite, China, Java, (Batavia and Samarang,) Amboyna, Ceylon, Bengal, Madras, Ganjam, Vizagapatam, Bellary, Tinevelley, Mauritius, Surat, Lascars, Cape of Good Hope, Stellenbosch, Rodezand, Caledon, High-Krall, Bethelsdorp, Theopolis, Caffraria, Bushmen, Griqua Town, Bethesda, Klip Fountain, Africaner's Krall, Pella, North America, and West Indies, Seminary at Gosport, Conclusion.

That part of the Report which relates to South Africa is unusually interesting. The following extract from it, will doubtless be acceptable to our readers, particularly the speech of a converted Hottentot, which is a fine specimen of natural, untutored eloquence.

Bethelsdorp, about 600 miles east of the Cape.

This settlement is rightly named; it has proved to hundreds of souls no other than a BETH-EL—"the house of God, and the gate of Heaven." When we view the intelligence received from this highly favoured spot within the last two years, we are constrained to cry, What hath God wrought! for in no place under the patronage of this Society, and at no period since its commencement, have such wonders of mercy been displayed.

It would occupy too much of the time of this meeting, to present even an outline of the extensive information with which Mr. Read and others have furnished the Directors. Suffice it to say, that about 1200 people belong to this settlement. Since its commencement, 442 adults have been baptized, 300 of whom have been added to the Church during the last year. The Hottentots belonging to this settlement have paid taxes to the government to the amount of nearly £ 800st. in one year, (about 3555 dols.) They have contributed to the funds of this Society £ 120 st.; they are now building, at their own expense, a school room and a printing office, under the same roof; they make collections for the poor every Lord's day, and send out into the surrounding countries a number of itinerants, by whom the knowledge of the Gospel is happily diffused.

The grateful feelings of these converted Heathen, brought by the Gospel into a new world, may be conceived of by the following speech, the honest effusion of a poor Hottentot, at one of their public meetings:

"We are all Hottentots: we never had a house: we never were considered as human beings: we never were allowed to look into a farmer's house: but to-day we are sitting here together in a large white house, (*the place of worship.*) We never had a wagon: and now there are more than twenty wagons belonging to us Hottentots. Look at the women. They never had decent clothes: now you see them sitting among us in white, and various colours. We never had the honour of knowing any thing of God and his Word: but now we can read and write; and the greatest thing which God has favoured us with, is his sending to us poor Hottentots his servants, who daily explain to us his holy Word.

"Is not this altogether the grace of God! Love of God! Mercy of God! Men, brethren. Hottentots, praise the Lord God Almighty!"

The receipts of the last year amounted to £22,971 17*s.* 11*d.* *Sterling*, (upwards of one hundred thousand dollars,) and the disbursements to £19,291 17*s* 9*d.* *Sterling*, (about 85,740 dollars.)

The collections made at the several places of the meetings amounted to £1165 4*s.* 6*d.* *Sterling*, (about 5180 dollars.)

SUNDAY SCHOOL SOCIETY,

Instituted in 1785.

On Monday the annual meeting was held at the city of London Tavern. From the Report, it appeared, that the Society has added 279 schools within the last year to its general list; four of which have been established in the West Indies, and several in the Scilly Islands. The total number of books given at the Society's expense since the commencement of the Institution, is 436,297 spelling books, 87,092 New Testaments, and 8,177 Bibles, for the use of 4791 schools, containing upwards of *four hundred thousand scholars.*

THE JUNIOR NEW-YORK MISSIONARY SOCIETY,

Having determined to extend their exertions to the white inhabitants on the American Frontier, and to such destitute parts of the State of New-York as their means will admit; the following persons have been appointed by their Board of Directors, a Committee to receive subscriptions and donations in aid of the funds of the Institution: P. L. Mills, 211 *Pearl-st.*—L. V. De Forest, 90 *Broad-st.*—Wm. Tuthill, *corner of Henry and Pike-st.*—R. Olmsted, 190 *Pearl-st.*—M. Wilbur, 107 *Pearl-st.*

The Christian public will doubtless rejoice to hear, that this destitute and hitherto much neglected portion of our countrymen is about to receive some stated supply of Gospel ministrations. It is with no little pleasure that we have it also in our power to state, that the above mentioned Society have appointed for that station, the Rev. John Dunlap, of Cambridge, (Washington Co.) a servant of Christ, whose well known zeal, piety, talents, and local information, so eminently qualify him for that important work. May he, by the Divine blessing, be made abundantly successful in winning souls to Christ, in gathering the strayed and lost sheep into the fold of the Redeemer, and building up the waste places of Zion. May Christians be earnestly engaged in holding up his hands by fervent supplications at a throne of Grace, and exhibit evidences of their zeal by contributing largely and cheerfully to the support of the mission. *Ed.*

THE

CHRISTIAN HERALD.

Vol. I.] *Saturday, August* 24, 1816. [No. 22.

MISSIONARY INTELLIGENCE.

Edinburgh Missionary Society.

We are happy to lay before our readers some recent intelligence received from two of the Society's stations, communicated by the secretary, the Rev. David Dickson.

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TARTARY.

Astrachan.

Here Messrs. Mitchell and Dickson are stationed. A printing-press is established; and on the 20th of November, (the date of the last letter,) three sheets and a half of an edition of the Psalms, translated into Turkish by Mr. Dickson, were thrown off. James Peddie and Andrew Hunter, two of the ransomed natives, were engaged in the printing-office along with Mr. Mitchell; the former at the press, and the latter at the cases: besides a German pressman from Georghiwsk. From the beginning of September, when they first received permission from the governor to commence their missionary labours, they had distributed nearly two hundred copies of the Turkish or Tartar New Testament, printed at Karass, together with a great number of Tracts in the same language, among the Tartars in the city, but chiefly among Persian merchants; by whom they were received with uncommon eagerness, completely understood, and carried away with them to Derbent, Shirvan, and even to Ispahan. There is every prospect, therefore, that when the Persian New Testament, publishing by the Russian Bible Society, is ready for distribution, it will obtain an easy entrance into the Persian dominions, and be gratefully received by the inhabitants. At Astrachan also, the repugnance of the Tartars to the circulation of the New Testament, which at first was extremely great, appears to be considerably diminished; and in particular, one of the most powerful of that tribe, from having threatened to injure the Missionaries, is become so friendly, as to have received a New Testament himself, and to have expressed a willingness that others of his countrymen should accept of copies, if they were so inclined.

Orenburg.

At this station Messrs. Fraser and Macalpine are chiefly employed in acquiring such a knowledge of the dialect of the Tartar, spoken by the natives in that town and vicinity, as may qualify them for undertaking, as soon as possible, such a revised and altered edition of the New Testament published at Karass, as may be easily understood by the Tartar population throughout that part of the Russian empire. Mr. Fraser has already a Tract nearly revised, which he intends to send to the Missionary press at Astrachan; by circulating which, he will be able to judge how far he has already attained such a knowledge of the dialect as shall justify him in proceeding immediately to revise the New Testament. In itinerating among the Kirghisian Tartars who are settled in tents in the neighbourhood of Orenburg, Mr. Macalpine is assisted by Walter Buchanan, a converted Circassian, and one of the youths ransomed at Karass, whose piety, knowledge of the Scriptures, and Christian zeal, the Missionaries speak of in the highest terms. The Kirghisians, though Mahomedans by profession, are represented to be in general ignorant of the hateful doctrine of that religion; and have welcomed and received instruction in the truth of Christianity, with a gratitude and earnestness that are truly delightful.

We congratulate the Society on the prospects of usefulness which thus appear to be opened to its Missionaries in these distant and benighted regions. Orenburg is the key to Siberia and Great Tartary; and from Astrachan the communication is safe and constant with Persia, and the countries to the south of the Caspian. We learn, however, with regret, that the Society's funds are in a very depressed state; and unless speedily remitted, its operations must languish.

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CHURCH MISSIONARY SOCIETY.

16th Anniversary, on Tuesday the 30th April.

The annual meeting was held at Freemason's Hall: the Rt. Hon. Lord Gambier, Vice Patron and President in the chair. The Lord Bishop of Gloucester, Lord Calthorpe, Sir Montague Cholmeley, Mr. Wilberforce, Mr. Grant, upward of one hundred clergymen, and more than a thousand other members of the Society, ladies and gentlemen, were present.

Many were obliged to go away for want of room.

More than usual interest was given to this meeting, by the dismission to their labours in India of two English clergymen, the Rev. Benjamin Bailey and the Rev. Thomas Dawson, with their wives.

It appeared from the Report, that the Society had advanced with a steady pace during its sixteenth year. Its income was £ 17,000, [about 75,555 dollars,] and its actual expenditure £ 14,000, which, with nearly £ 3,000 acceptances, on account of the Indian and African Mission, bring the expenditure lmost to the full amount of the income.

The Society is every where enlarging its foreign operations. To a corresponding committee at Calcutta an annual grant has been made of £1500; beside the outfit of Missionaries and schoolmasters proceeding to these stations. A settlement has been formed at New Zealand, where an assignment of about 400 acres of land has been made to the Society. In Africa, not much short of £6000 have been expended. The Rev. William Jowett has established himself at Malta. Christian Institutions are begun, or are in preparation, in Sierra Leone, at Madrass, and Calcutta. The schools of the Society are every where increasing. More than a thousand children in Dr. John's school at Tranquebar, are educated by the Society; a large number at Madrass, and by the Calcutta committee; in Africa, several hundreds; and it appears by late accounts from thence, that from 2000 to 2500 liberated children are waiting for Christian instruction.

The collections of the day amounted to nearly £300, [about 1333 dolls.]

It is earnestly requested that all the friends of the Society would unweariedly exert themselves, and fervently beseech the Great Head of the Church to prosper this and all similar institutions. The committee trust that the time is not far distant, when an association will be in action in every county in England and Wales, effective aid be rendered from Scotland, and their zealous coadjutors of the Hibernian Auxiliary, enabled to diffuse their influence over the sister Island.

The Rev. Messrs. Bailey and Dawson, with their wives, embarked at Gravesend, the 4th of May, on board the Hero, bound to Madrass. They had for fellow passengers three chaplains of the East India Company on the Madrass establishment, with their wives.

INDIA.

CALCUTTA AND NEIGHBOURHOOD.

A LETTER just received from Mr. May, at Calcutta, has gladdened the hearts of the Directors. He proceeds with great success in the formation of schools for the native children, for which he possesses a happy talent. It appears that he has been enabled to establish *twenty schools* in Chinsurah, Calcutta, and the populous villages on the banks of the Hooghly river. In this good work he receives great encouragement from the legal authorities, who have appointed him Superintendent of these Schools. He earnestly wishes for additional help, which the Directors will gladly afford as soon as possible. He will be greatly encouraged in a few months, we trust, by the arrival of Mr. H. Townly and Mr. Keith, who are going into that neighbourhood.

CHINA.

LETTERS have been received from Mr. Morrison, dated Oct. 11, and Nov. 4, 1815. In the printing of the Scriptures in the Chinese language, he still gives the preference to the use of stereotype wooden-blocks to that of moveable metal types; his reasons for which, we have not at present room to detail. His duodecimo edition of the New Testament costs about half-a-crown per book. Mr. M. had received the copy of the Chinese Dictionary, printed in Paris, sent him by the Directors, of which he says it is merely a printed copy of a MS. which has long existed, and which is in his possession; he hoped to have found it fuller than that: but he says, under some of the characters it contains less. Mr. Milne was well when Mr. Morrison heard from him, diligently attending to the objects of his mission. The Scriptutes and Tracts in Chinese are fast circulating in the Asiatic islands.

SOUTH AFRICA.

A Letter has lately been received from Mr. Ebner, Missionary at the Krall of Africaner, who was formerly the enemy of the Missionaries, and who occasioned the ruin of the Settlement at the Western Bath, in Great Namaqua Country.

Mr. Ebner writes thus:—'Who could have imagined, that the late persecutor of the Christian congregation at the Warm Bath, should so suddenly be changed; that the furious Africaner would be turned from a devouring lion into a gentle lamb! The prayer of the children of God seem to have been heard, and Mr. B——'s wish fulfilled. "May the Lord change his heart, that, like Saul of Tarsus, instead of being a persecutor, he may become a promoter of the cause of Christ!" This really now appears to be the case; for he is very zealous indeed in reading the word of God, and conversing thereon with the people.'

Mr. Ebner then proceeds to relate the circumstances of his removal to this place, and the commencement of his Missionary labours, with their apparent success. Some of the children, he says, begin to seek the Lord by prayer. He also mentions, that a man from the Damara country had called upon him, who, with great simplicity, related his experience.

On the 23d of July, he baptized the first fruits of his Mission in this place: three men and five women. *Two of the former are the sons of the chief*, Africaner. 'May the Lord confirm, preserve, and strengthen them.'

On the 24th of September, he conversed with Africaner on the state of his soul. He freely acknowledged his sin with much solemnity; and especially his having been a murderer; but expressed his hope in Christ, and that he would hereafter preserve him from sin.

Mr. E. expresses an earnest desire for assistance in his work; and his expectation that Pella, which place he had left, would soon be supplied by Mr. Marquard (lately arrived from England,) and Mr. Bartlett, from Bethelsdorp. He adds, 'Brother Saas labours with success among the Corannas.'

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CAFFRES.

By a letter from Mr. Read, of Bethelsdorp, to Mr. Campbell, dated Jan. 8, 1816, it appears that there is now a pleasing prospect of introducing the Gospel among the Caffres, hitherto a wild and hostile race, but very numerous, supposed to be 100,000 in number. Individuals of that nation, who have visited Bethelsdorp and other places, having heard the Gospel, have returned to their country and spread a favourable report. A woman, particularly, took a Bible with her from Bethelsdorp, which she reads amidst groups of attentive people. A singular individual also, a native, goes from place to place, calling the attention of the people to religion; declaiming against war, and exhorting his countrymen to pray to the true God. Such effects are already produced, that a large kraal is distinguished by the name of *Praying Caffres.* They have repeatedly sent messages to Bethelsdorp, entreating that Missionaries may be sent among them; thus, literally crying out, like the man of Macedonia, 'Come over and help us!' They have sent Mr. Read word, that when he comes, he need only light a fire by way of signal on his side of the Great Fish River, and they will immediately cross to conduct him over. Lately, when a British officer had occasion to go into Caffraria, it being reported that a Missionary had arrived, the Caffres assembled from every quarter to welcome him. Duly affected by those striking indications of the divine pleasure, Mr. Read designs to visit the country in his way to Lattakoo; and Mr. Williams, one of the Missionaries intended for that place, has volunteered his services for the purpose of commencing the Caffre Mission.

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CIVILIZATION.

While the religion of the Gospel is spreading rapidly in South Africa, civilization, its constant companion, is making equal progress. From a report just received of the settlement at Bethelsdorp, for the year 1815, it appears that the number of inhabitants, including the present residents, the people engaged in cutting and sawing timber, and the Hottentots now serving the farmers, amounts to 1170; the number of cattle and sheep, 2,672; and the number of wagons, twenty-four.

More than 30 men are constantly employed in hewing and sawing timber, which is sold to a Mr. K. who transports it by sea to Cape Town, and for which return is made in various articles of utility. Much timber is also carried to Witenhagen and Graaff Reinet. From 12 to 20 men are employed in getting; others in burning lime; and others in carrying salt into the interior. There are also two wheel-wrights, six carpenters, two shoemakers, two bricklayers, several brickmakers, one butcher, one tanner, three thatchers. Many of the women assist their husbands in gardening, making matts, baskets, blankets of sheep's skins, &c. Thirty girls are daily taught to knit; and there are 18 girls in the sewing-school, who make shirts for sale. About 47 children read in the Bible, write, and make some progress in arithmetic.

Will any now say that the Missionaries neglect civilization? Let the friends of the Society tell all the world what the Gospel has done for Hottentots; and that a handful of Missionaries have done more in a few years to promote civilization in Africa, than a host of philosophers could have effected in a century.

Since the commencement of the Institution, there have been baptized, Adults, 442; children, 289.

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Missionary Society, (in London.)

[Continued from page 336.]

The acceptance of the Report was moved by Mr. James, of Birmingham, in a speech of peculiar excellence, and which made a very powerful impression on the whole audience. He began by observing, That it was not only the most encouraging Report ever submitted to the friends of this Society, but perhaps the most important and interesting detail of one year's operations ever laid before the public by any kindred institution. It not only pointed to fields where our hopes were beginning to bud and blossom, but laid the fruits of our toils at our feet, and gathered the sheaves into our bosom. It not only held out the promise and resolution of future exertion, but contained a mass of solid and substantial success. There were two or three points of view in which he contemplated the Report with great pleasure. He was particularly delighted to see so much attention paid to the education of children, through all the Society's important stations. Education is the most efficient auxiliary which a Missionary can draw to his assistance in the fields of Paganism, and he hoped the Directors would never fail to enforce upon their agents in foreign countries the vast moment of this plan. Mr. James remarked, that it gave him great pleasure also to see by the Report that the Directors are paying peculiar attention to the civilization of Africa, in connexion with their efforts to diffuse among its barbarous tribes the knowledge of Christianity. Christianity, wherever it is felt, in its influence upon the heart, is the germ of civilization; but still, in its developement and growth, it may receive considerable assistance from the hand of skilful culture. He hoped, therefore, the Directors would go on still more vigorously in this part of their plan, and thus refute, by their conduct, the calumnies which had been thrown upon their operations. Mr. J. mentioned the pleasure which it gave him to see the Directors turning their attention to Asia, with the design of strengthening their Missions in that quarter of the world.

'Where now,' inquired the speaker, 'are the men who, as if they had been favoured to look into the hidden decrees of God, pronounced at one time so confidently that the period was not yet come for attempting the conversion of the heathen world; whose breath was like a wind from the east, that must infallibly have nipped our institution in the bud, but for the vital principle it contained; and whose objections, pattering like hail upon our scheme, must have beat it to the ground, but for the shielding arm of Omnipotence? The time not come yet! As if there ever was a time when a God of light and love was unwilling to bless the exertions of his people to enlighten and enliven a miserable world. I would not believe an angel,' exclaimed Mr. J. 'who should tell me the time was not yet come, while, through the medium of this Report, I heard the voice of God declaring, "Behold, I do a great work in the earth!" He called upon the meeting for still more ardent exertions, remarking that the success already granted was but a cordial administered to our hearts, which had begun to droop, in order that we might be stimulated to future and greater efforts. 'Let us,' said he, 'beware of lukewarmness, that slow, dull, lazy vice, which infects the hearts of some. Lukewarmness would convert the world into an universal sepulchre, and there entomb all the vital energies of man. Compared with this destructive vice, enthusiasm itself is harmless and venial. Even the bolts and lightnings which have issued from her wayward hand, and wander, misdirected, through the atmosphere of the moral world, are less to be dreaded than the chilling influence of lukewarmness. Much yet remains to be done. Eight hundred millions of immortal souls are still destitute of the Gospel. Multitudes are every day crowding into eternity from the midst of all their crimes. Since the business of the Meeting commenced, another, and another, and another soul has touched the quenchless fire, and uttered the shriek of despair! He observed, We labour in the garden of the Lord; but in the garden is a sepulchre, and we soon must lie in it. Let us, therefore, 'work while it is called Day; since the night cometh, in which no man can work.'

Mr. Roby, of Manchester, seconded the motion, with many sensible and judicious remarks, of which we can only give the substance.

'The facts stated in the Report ought to be acknowledged as the broad seal of Heaven, stamped not only on the *object*, but also on the *measures* of this Society. In the design of expatiating on the more interesting parts of that Report, I have been anticipated by my respected friend, and though little remains for me to say, yet I cannot help remarking, that the Report has produced in my mind a more impressive conviction than ever, on two important points. The first is, That if the Directors be invited to occupy certain spheres of Missionary labour, they ought not to hesitate, on account of the unpromising character and circumstances of the population. Supposing the stations proposed be parallel in every other respect, then doubtless, the most populous, civilized, and accessible, claim the preference; but the history of this Society, and especially the Report of the past year, affords practical evidence of the interesting fact, that the Gospel of Christ, accompanied by the energy of the Holy Spirit, is effectual to civilize and to Christianize the most licentious, the most superstitious, the most barbarous and brutal of the human race; and that attending to the calls of Providence, we may send the Gospel to the most degraded of the heathen tribes, in the confident hope of success. Many have protested against our Missions to Africa and the islands of the Southern Ocean, founding their opposition on the state of the inhabitants; but surely, according to the admirable train of reasoning pursued in the sermon delivered last night, such objectors, after hearing our Report, must for ever "hold their peace." God has given the greatest degree of success to the labours of our Missionaries among the most uncivilized of the heathen; and to neglect them, with such marks of divine approbation before us, would be, in my opinion, little less than to "fight against God."

'The second point impressed on my mind by this morning's Report is, That if the Directors of this Society have, by the providence of God, entered on a sphere of labour, they ought not, from the want of success, to abandon that station hastily, but to wait with much patience for desired success. With what painful feelings have many of us reflected on the long continued unfruitfulness of the South Sea Mission! But how admirable was the patient perseverance of the Missionaries themselves! For my own part, I could not but hope that their unwearied disposition to remain at their post, amidst all discouragements, was a token that God intended ultimately to succeed their efforts, and, thanks to his name, these expectations are now realized. They who have long sown in tears are now reaping with joy. In reading or hearing your Report on these subjects, the prejudices of the well disposed will not only subside, but be exchanged for exultation and gladness. Those who have formerly objected, will, like the remonstrants against the first Christian Mission, not only hold their peace, but glorify God for his having granted to the most abandoned of the Gentiles repentance unto life." Angels unite in their exultations on this account. If they rejoice over one sinner, in common circumstances, brought to repentance, what must be their joy in hearing of the many hundreds, apparently in the most desperate state, lately converted, through the labours of your Missionaries, to the faith of Christ!

'In hearing the Report this morning, I could not help imagining the bliss which will be enjoyed in Heaven from a review of successful Missionary efforts. What does that individual now feel, into whose heart it first entered to bring the Gospel into Britain! and what do they enjoy who aided his exertions in the glorious enterprise, whilst they reflect on its blessed effects! What does the apostle Paul feel in reviewing his labours, as the great Missionary of the Gentiles!—What does an Elliot, a Brainerd, a Vanderkemp feel!—What will our Morrison enjoy!—What will our Missionaries in general, who continue faithful to death, experience in the review of their labours!—What will our revered Father Bogue enjoy in the thought of having been employed by divine Providence, as the instrument of preparing many of them for their successful ministrations!—What shall we all feel who, from love to the Saviour, have contributed in any way to the success of Missionary exertions! It is impossible to describe the blessedness arising from this source. It will be similar in its nature, and only inferior in degree, to that felicity which our adorable Saviour will enjoy through eternity, when, looking on his redeemed out of every nation, and kingdom, and people, "he shall see of the travail of his soul, and be satisfied."'

It is needless to add that a Report, evincing so clearly the progress of the Society, and the extension of its usefulness in the conversion of multitudes of souls, was received with heart-felt satisfaction and much thanksgiving by the whole congregation. The text of the preacher on the preceding evening, furnished the Members of the Society with a devout exclamation—'Then hath God also to the Gentiles granted repentance unto life!'

Thanks to the Directors for their services were moved by Dr. Styles, of Brighton, in a speech of much vigour, and to the following effect:

'In rising to propose a vote of Thanks to the Directors for the services rendered by them to the Missionary Society during the past year, you will grant me your indulgence while, for a few moments, I disclose to you my sentiments and feelings. The cause in which we are embarked, is emphatically the greatest and the first. All other objects sink into comparative insignificance. The Missionary Society is dear to my heart, dearer than any of those numerous and valuable Institutions which religion and benevolence have created, and which are unquestionably the chief glory of our country. The Missionary Society is interwoven with my earliest and most powerful associations. No sooner was new life infused into my nature, and the eyes of my understanding opened, than my attention was directed to the institution, then in a state of infancy. Like the cloud which the prophet beheld from the summit of mount Carmel, it appeared about the size of a man's hand. Some deprecated its approach, as if it were charged with the lightning and the fury of Heaven, others deemed it an empty vapour, that would soon pass away; but it was my privilege to be connected with those who saw in it a messenger of Mercy, fraught with blessings to a famished world. We imagined that we heard the sound of abundance of rain; nor were we mistaken. It covers the whole face of the heavens, and drops down fatness upon the thirsty nations. Whatever can attract man as a lover of his kind, as a social and immortal being, this society possesses in a superlative degree. For my part, I love every thing that is friendly to the sympathies and charities of human nature. We live in a world where all things conspire to interrupt and suppress them; where the institutions of society, and the prejudices arising from pride and the collission of party, oppose their gratification and threaten their extinction. The friends of humanity, therefore, who feel no antipathies, but against ignorance and vice, and to whom every thing human is a subject of affectionate interest, are imperiously called upon to unite in promoting every object that affords a reasonable promise of meliorating the condition of their fellow-creatures; and where there is a great variety of such objects, and our means and energies are limited, an election should be made of those which open the fairest prospects of success, and the operation of which is both simple and extensive, embracing all the interests of Time and all the glories of Eternity. Such an object is the Missionary Society; but there is such a peculiar sanctity in its character, it is so thoroughly imbued with the ignominious qualities of that cross which has ever been a stumbling-block to the Jews and foolishness to the Greeks, that in general it can only look for support among those who, imbibing the apostolic spirit, can glory in that which excites the world's contempt. Not to feel a lively interest in those plans, which are designed to extend the empire and glory of that divine and spiritual religion which it is our happiness to possess,—not to enrol our names as active and efficient members of those societies which have this grand and beneficent object in view, is to be deficient in a very essential requisite of Christian character, and to be actuated by a totally different spirit from that which has distinguished the Church in modern times,—a spirit, with which Christian Britain has been remarkably imbued, and which has lived and triumphed amidst those political convulsions of the earth which have been most uncongenial with its nature, most opposed to its influence. During the awful struggle of more than twenty years, in which the fate of Europe hung in trembling suspense; when tyranny, under all its forms, threatened to annihilate order and freedom in every state, when the foundations of the earth were out of course, the sun and the moon turned into blood, and when a scene was presented to the affrighted imagination like that which our great poet describes at the appropriated residence of the demon of Evil; during the whole of that long, dismal, and appalling struggle, the Shekinah of divine glory shone with uncreated brightness from the heights of Zion, a beacon to the universe. The peaceful religion of the holy Jesus spread more widely its influence than at any former period since the days of the apostles, and while our highly-favoured country was sustaining the whole shock of the political tempest, she was the chief instrument of Mercy to an afflicted world, the Missionary of the nations, the tutelary Angel of the human race! In Zion was God known, his name was great in Israel. To be zealous and devoted to this great cause, resolving to promote it to the utmost of our power, making it paramount to every earthly consideration, has been stigmatized as enthusiasm. There is indeed a fanatical temper which is as foreign from the spirit of true religion, as it is repugnant to its interests; but not to be zealously affected in a good thing, is to possess the name of Christian, and to be destitute of the power of Christianity. For what is this zeal? What, but the noble conduct, expression, and energetic display of all the virtues of Christianity! It is the impulse of Faith that would create the scene it anticipates; it is Hope on the wing to plant the tree of life that we may enjoy its fruits; it is Holiness labouring to check the torrent of abounding iniquity; and Charity, wiping away the tears from the cheek of Sorrow, placing the crown upon the head of her adorable Lord, and inspiring the children of men with mutual kindness and universal brotherhood. It was this zeal that gave prominence to the moral glories which throw a sphere of light around our great Redeemer!

JUVENILE DEPARTMENT.

OBITUARY

Of Miss Emily Newenham, who died in August 1815, aged thirteen years.

'AFFLICTIONS are as nails driven by the hand of grace, which crucify us to the world. The husbandman ploughs his lands, the gardener prunes his trees, to make them fruitful; the jeweller polishes his diamonds, to make them shine the brighter; the refiner flings his gold into the furnace, that it may come out the purer; and God afflicts his people to make them better." I have seen the truth of this observation strikingly exemplified in the conduct of a dear friend under many trying afflictions. She has been, indeed, in the furnace of affliction, and has come forth brighter and brighter; the Refiner has sat by, purely to purge away her dross; and, while under his afflicting hand, has given her strong consolation and good hope through grace. Her last sad loss was a dear child, in the thirteenth year of her age. Her joy and comfort under this bereavement was, that she was not taken till she had been made partaker of the hope of the Gospel; she saw the Lord's Christ, and departed in peace.

This child had always evinced a remarkable sweetness of disposition: having a most tender and affectionate heart, she had endeared herself to her parents and friends. For near a year preceding her dissolution, she had been in a declining state of health, and passed through much suffering, which she bore with uncommon patience, and the sweetest gentleness. Her anxious parents carried her from place to place, to obtain medical aid; but, while their hopes were thus sustained, her friends saw with deep regret, that she was hastening to an early grave. For some time she did not evince any remarkable change of heart: but as she drew near the close of life, her views of the atonement became clear, and her evidence of her renewed life bright, so as to astonish all who beheld her, and heard her infant tongue proclaim the salvation of Jesus.

After a night of most painful suffering, she had fallen asleep; upon awaking, she threw her arms round her mother's neck, and with the most tender expressions of love, she said, "O mamma, how glad I should be to go to my God, who has made all my peace; leaving me, a poor sinner, nothing to do for myself, but for the sorrow I feel at the thought of grieving my poor parents; for surely no child ever had such dear parents!"

During this time of most bitter suffering, her afflicted mother writes, "My sweet child never uttered one impatient word, but was full of thankfulness to all around her; giving praises to God incessantly, who had opened her lips to declare the free salvation of Jesus, and who enabled her to rejoice in beholding no condemnation to them that are in Christ Jesus." Thus did God ordain praise from the mouth of this babe. Experienced Christians who witnessed her triumph over the last enemy, declared they had never beheld so edifying a sight, or seen so bright an instance of the grace of Christ, which bringeth salvation, and enlarges the heart to show forth the praises of redeeming love; giving to this child wisdom above her years, and such a view of her own heart, and of the freedom of salvation, as was truly astonishing.

When asked, was there any good thing in the creature to recommend to the divine favour, she replied, with the greatest energy, "No, no!" her heart, she said, was evil, and only evil, and that continually; that in her there was no good thing; that through Jesus alone she expected salvation. She remembered, she said, having heard her uncle say, that the death-bed was the place where the Christian would be known; that she now felt that she was one; that through Jesus Christ alone, who died for her, she enjoyed that peace which is the peculiar privilege of the Christian in the hour of death; that Jesus supported her under all her afflictions; and that through him alone she hoped to be soon with him. She was called to endure a severe conflict of most acute bodily suffering, ere her happy spirit was dismissed; but, according to her hope, her Saviour did not leave nor forsake her: he gave her inward peace and joy unspeakable; the everlasting arms were underneath her, and the enemy had no advantage over her; the dark valley of the shadow of death was enlightened by the rays of the Sun of Righteousness; her great High Priest went before to make straight paths for her feet, so that the flood did not come nigh her; angels ministered unto her; her emancipated spirit entered into the courts of the Lord, amidst joyful acclamations, where she now beholds Jesus as he is, and is for ever exempt from sin, and pain, and sorrow!

"She ranges now the heav'nly plains,
And sings in sweet, heart-melting strains;
And now her soul begins to prove
The heights and depths of Jesus' love.
He cheers her with eternal smiles;
She sings hosannas all the whiles;
Or, overwhelm'd with rapture sweet,
Sinks down adoring at his feet!"

Her poor suffering body now rests in the grave till the morning of the resurrection; then shall the trumpet sound, and the dead shall be raised incorruptible, and we shall be changed. That body, worn out with sickness, and sown in corruption, shall rise in transcendant beauty and splendour, arrayed as a bride adorned for the bridegroom, and be reunited to its beatified spirit.

When we hear such a testimony borne to the religion of Jesus, are we not convinced of its peculiar excellence? What but that faith which overcometh the world, could thus disarm death of its sting, make the bed of suffering a Bethel—separating the heart from surrounding objects, and causing this child to rejoice in the hope of the glory of God? Are we not constrained to cry out, "Let me die the death of the righteous, and let my last end be like his?"

Let us view its power, also, in supporting and consoling the afflicted and bereaved Christian. It alone has supported the fond mother, and enabled her to rejoice in the hour of sorrow, as she thus writes: "I cannot but praise God for his abundant mercy, vouchsafed me in the midst of my troubles, as I beheld my sweet suffering child; and that the most remote thought of danger occurred to me. I felt as if I must die before her, I so shuddered at the idea; and yet now God enabled me to be satisfied with his dealings towards me, and even to thank and praise him for his rich display of free mercy and love abundantly bestowed upon the dear child that was mine, and now reigns with God in glory; nor would I have it otherwise, were it in my power. Let us view the hardness of the heart of man, the awful distance he is from God by nature, how many are in the broad and crowded road that leads to destruction; the disquietude that is spread over the face of the earth; and then consider, could we wish to bring back to this sinful world those dear objects redeemed from amongst men, placed at the right hand of God, where no more sin nor sorrow can reach them? At least, if I know myself, I could not; but I behold them, with joy, and peace, and thankfulness, in sure dwellings and in quiet resting-places, secured from the storm, and sheltered from the heat. This is my comfort in my trouble, and I feel my heart enlarged with thankfulness when I consider that neither distance nor climate, nor things present, nor life, nor death, could separate the love of God from my darling child Robert, whose death I could never bear to think of till now, without murmuring: but, with my darling Emily, I view him as the ransomed of the Lord, who shall obtain joy and gladness, and sorrow and sighing shall flee away; and even while my poor selfish heart is continually following my loved Emily to the grave, I do not find myself there as a weeping mother; but remembering that she is ascended up on high, I am restored again, and enabled to give God praise for his redeeming love, freely and abundantly bestowed upon my sweet child."

Here we see that the consolations of God are not small: when he giveth peace, who then can give trouble? So inexpressibly sweet and consoling are the supports of the Gospel, when the afflicted soul is led by the Spirit of God to them alone for comfort. Poor afflicted Hagar was directed by an angel to a fountain of water; she drank, and was refreshed. Let the mourner fly to Jesus, the fountain of life; there he may drink, yea, drink abundantly. They that sow in tears shall reap in joy. God is emphatically called the God of all consolation. This the afflicted believer experiences; and this experience animates his hope and brightens his evidence of an interest in Jesus.

The death-bed of a Christian is edifying; it ought to make a deep and lasting impression on our hearts; but surrounding objects call off our thoughts; those things which are seen and are temporal engross us wholly, and our serious impressions are too frequently as the morning cloud and early dew which passeth away. Let the admonitory voice be heard, "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

In beholding this sweet flower cut off thus early, let the young be admonished. There is no security in youth or health. Death spares not, and often comes at the most unexpected moment. Acquaint thyself *now* with God, and be at peace; thereby shall good come unto thee. Let the aged be also admonished to prepare for that awful account they are shortly to give; and let none expect to stand in their own righteousness, when they hear this child declaring that her heart was evil, and her only hope was Jesus. Let parents be admonished to train up their children in the nurture and admonition of the Lord; thereby shall they have hope in their death: and in educating their children for eternity instead of time, shall reap a full reward. If spared to them, such an education will best secure that dutiful obedience which will be a solace to their declining years; and should they be called to resign their beloved offspring to Him who gave them, how great will be their consolation if they have been honoured instruments in training up an heir of glory; and even should they not be so highly favoured as to see their labours owned of God, they will be spared the inexpressibly bitter pang of self-condemnation.

PHŒBE.

DOMESTIC.

FOR THE CHRISTIAN HERALD.

Remarks on the Jews.

At a period like the present, a period unexampled in the history of the Church of God, the heart that can remain untouched at the contemplation of what is doing for the propagation of divine truth in the world, unaffected at the noble exertions for the diffusion of the light of the glorious Gospel of God our Saviour to the benighted inhabitants of heathen lands, must be strangely perverted. Such a person, if professing to be a Christian, has reason to question the sincerity of his profession, and gives little ground for congratulating either the goodness of his heart or the soundness of his head. The Infidel may indeed boast of his philanthropy, and affect to pity the infatuation of so many great and good men, devoting their time and money to such an object; but he only betrays his ignorance of its importance. There is, however, another class, who, while they do not deny divine revelation, and cannot, and dare not join the blasphemers of the God of Israel, yet not receiving the testimony he hath given us of his Son, feel no interest in the great events passing around them, and view with cold indifference the Bible Society of Britain and the world, the Missionary Associations whose diffusive benevolence spreads itself over the most distant seas, and embraces the inhabitants of every clime. The sons of circumcision, the children of Abraham according to the flesh, see no beauty in Him whom we hail as "as the chief among ten thousand and altogether lovely;" he is to them what the spirit of prophecy declared Messiah should be, "a root out of a dry ground, without form or comeliness;" they desire him not: they hide as it were their faces from him, they regard him as "smitten of God and afflicted; he is despised and rejected." It is in vain to urge the language of their own prophets, the state of their nation, the intrinsic evidence of Christianity, the melioration of society wherever it has prevailed in any tolerable degree of purity; in vain that the power of divine grace is exhibited in individual after individual, of multitudes on multitudes, who, through the faith of the Gospel, have been turned from dumb idols to serve the living God, and from vice and infamy to sobriety, usefulness, and the dignity of their rational nature. Still the thick veil of ancient prejudice enshrouds their minds, and cherished with religious care, and handed down from father to son, hides from their view the clearest light, the brightest evidence of truth. Such at this day are the Jews; and though the attempt to convince them that they are wrong, that they lie under a fatal error in their interpretation of the prophecies, may be almost deemed chimerical, yet let us not despair. Although at one time nothing might reasonably be expected, yet at another, when circumstances are materially changed, and the aspects of providence open a door for hope, we may not only permit its indulgence, but look with a degree of confidence for the divine blessing on our "work of faith and love." In a former communication, I noticed the favourable situation of the Israelites dwelling amongst us, in a country where persecution is unknown, and the experience of injustice and oppression has never excited feelings of animosity. I would now pursue a little further the hints then dropped, and inquire more particularly what may be done by those who, feeling the magnitude of the object, and knowing in their own experience the power of that "grace of God which bringeth salvation," have long been earnest in prayer on behalf of the chosen seed, fully assured that the day is coming, when God will "take away their reproach and gather them with great mercies;" when their children shall be all taught of God, and established in righteousness; when he shall create Jerusalem a rejoicing, and her people a joy.

And now, when so much is doing for the gathering in of the Gentiles, and the Lord of the harvest is affording abundant encouragement to persevere in the good work; does it not call on Christians to arouse their brethren in the faith of Moses and the prophets, to consider and turn unto the Lord; to show them the danger of continuing any longer to resist the invitations of his grace, and the testimony of his word and spirit concerning Jesus the deliverer from the wrath to come? should they not be exhorted to look on him whom they pierced and mourn? Let them be entreated to view him lifted up "even as Moses lifted up the serpent in the wilderness," that so they may be healed, and may no longer rest in a cold and formal repetition of prayers and a superstitious veneration for the Hagiographa; while ignorant of their ultimate design; and a blind devotion to the sayings of learned rabbies, men sinful like themselves; but coming to Him who is "the end of the law for righteousness," whom God hath set forth to be a propitiation for sin through faith in his blood, may find rest to their souls; may no longer walk in darkness, but have the light of life; may take his yoke upon them, and experience it to be easy; and his burden, and find it to be light. Entreat them to come, that they may know for themselves, the reign of that Holy Spirit in their hearts, who is indeed the comforter, the sanctifier, the earnest of "the inheritance incorruptible, undefiled and that fadeth not away!" Yes; let Christians unite in a frank and affectionate appeal to the heirs of promise on the genuine spiritual nature of that promise, and the covenant made with Abraham their father, that in him "all the nations of the earth should be blessed:" invite them to a candid investigation of the evidences that this covenant and these promises are all fulfilled in Jesus; that they are all yea and amen to the glory of God by us who believe in Him that raised Jesus from the dead, and I am bold to say the appeal will not be in vain. There are many of those who have been brought up here, whose consciences, notwithstanding the peculiarity of their education, are far from being satisfied with the lifeless ceremoniesof their worship; who feel that something more is necessary to take away sin, than a miserable contribution of shillings and pence, for the sacrifices of the altar; something better than even the blood of bulls and goats; some nobler propitiation than the death of the body, to expiate the sin of the soul; some purer righteousness required than they have ever attained by their partial observance of the ceremonies of their law; who dare not think on death: to whom the idea of eternity is fraught with terror, and whose hearts experience an aching void. Oh that these might be persuaded to come! Oh that to these the Gospel might be made the power of God and the wisdom of God to eternal life! Why should we delay? "the Spirit and the Bride say come: let him that heareth say come; let him that is athirst come; and whosoever will, let him come, and take of the water of life freely!" It is ours to use the means; "he that observeth the wind will not sow, and he that regardeth the clouds shall not reap." We are not to be discouraged by appearances, nor to wait for miracles. But let us make use of the means placed in our power; let us seek to establish truth, rather than assault prejudice, and follow the footsteps and example of the successful heralds of their Master's cross, who at Ephesus, that centre of idolatry and superstition, were not found blasphemers of their goddess, and of the image that fell down from Jupiter, but taught the people "of Jesus and the resurrection." This is our duty; and in the discharge of it we may reasonably hope for a blessing.

PHILO ISRAEL.

Quarterly Meeting of the N. Y. Sunday School Association.

THE Officers and Committee of the New-York Sunday School Union Society, with the Superintendents and Trustees of the schools, and a respectable assemblage of subscribers and citizens, held their second Quarterly Meeting on Monday, the 5th instant, in the Rev. Dr. Mason's Church, at 4 o'clock P. M.

The Rev. Mr. Ostrander opened the meeting with prayer; after which Richard Varick, Esq. the President, read the constitution of the society.

Reports of the Managers of twenty-four schools, connected with the institution, were then read from the chair. It appeared that these schools, and two others from which no reports were received, are conducted by about 50 superintendents and 200 teachers, and that they comprise about 2500 learners, boys and male adults.

The Reports were heard with much interest and satisfaction. They were happily adapted to show, that nothing but an acquaintance with the effects of the Sunday School system, is wanting to secure co-operation, or at least the best wishes, of every friend of humanity and religion. It was highly gratifying to see, by the reports, the determination of the gentlemen who have engaged in the management and instruction of the schools, to persevere. They have seen the tendency, and rejoiced in the effect of their labours. Their hearts are engaged in the object, and they will not shrink from the privations or self-denials which the accomplishment of this object may involve.

The schools have evidently been rising in usefulness and importance since the former quarterly meeting. The general regularity of attendance, the diligence, the cleanliness, and good behaviour, and the attainments of the learners, and, in many instances, the thankful acknowledgments of their parents, were particularly noticed in the reports.

It was stated, with deep regret from the chair, as also by one of the committee who addressed the meeting, and by several of the Reports, that there was a deficiency of teachers in schools already established. It was also stated, that there is a loud call for the formation of new schools, as there are still thousands of uneducated children, to whom the blessings of this institution had not extended. An appeal was, therefore, made to the friends of education, of social order, and of human happiness, on behalf of this object, which, it is hoped, will not be ineffectual.

Among other benefits of the general nature, resulting from the Sunday Schools, it is gratifying to observe, that the application and admission of above 300 children to the Free Schools in this city, since the 1st of May last, (a number unparalleled in the same period of time,) is ascribed chiefly to their influence.

The thanks of the Officers and Committee of the Society were unanimously voted to the superintendents and teachers, for their arduous and unremitted exertions in the schools, and for the very handsome and interesting Reports presented by them to the meeting.

Thanks were also voted to the Trustees of the Church opened for the accommodation of the meeting.

The following Resolutions were unanimously carried:

Resolved, That this meeting view with high satisfaction the proceedings of the members of the Philom and Columbian Academies, in generously giving garments for the learners in the Sunday School connected with the Rutgers-street Church; and also the kindness of the Dorcas Society, in fitting those garments for use, as represented in the report from that school; and also, that other donations of this kind, as well as every other effort to benefit the schools, shall be gratefully acknowledged.

Resolved, That the thanks of the Officers and Committe be given to Mr. Carter, Mr. Home, Mr. Wheaton, Messrs. Holmes and Luffborrow, Mr. Pierce, and all other gentlemen who have gratuitously appropriated their school rooms and their personal services to the benefit of the Sunday Schools.

The meeting was concluded with prayer by the Rev. J. R. B. M'Leod.

By order of the Board,

New-York, Aug. 5, 1816. E. LORD, *Sec'y.*

THE CHRISTIAN HERALD.

VOL. I.] *Saturday, August* 31, 1816. [No. 23.

MISSIONARY SOCIETY, (OF LONDON.)

[BEFORE we proceed to give the interesting details contained in the last Report of that invaluable institution, it is deemed important to lay before our readers the following *Summary view of the proceedings of the Society*, lately published by their direction.]

IT is universally allowed that we live in a most eventful period. The sciences are cultivated with unparalleled ardour and success; the principles of civil and religious liberty are better than ever understood; and society is enriched and adorned by the arts more than in any former age.

On the other hand, we have witnessed the convulsion of nations, and the subversion of thrones and kingdoms; we have seen the desolations and calamities of war spreading almost all over the globe; insurrections, revolutions, distress, perplexity, and terror in every part of the world.

And yet, during this afflicting period, our hearts have been consoled, and our hopes enlivened, by beholding the formation, progress, and success of Institutions, the most benevolent in their principle, and the most beneficial in their effect. Among these the *Missionary Society* stands pre-eminent; for, to the formation of that Association, many of the rest owe their origin. From that generous spirit which she *first* displayed, have arisen other Societies—for the circulation of Religious Tracts in various languages; for the education of the poor; for reclaiming the vicious; for the translation of the sacred Scriptures, and their diffusion among the people of every nation;—in a word, for every thing that can exalt the character, or enhance the enjoyment of the individual; that can adorn or bless domestic, civil, and religious society, or prepare its members for the rest and glory of the heavenly world.

In the year 1795, several ministers and christians in London, of various denominations, having seriously contemplated the state of heathen and other unenlightened nations, and grieved to think that so little had been attempted for their conversion, resolved, after mature deliberation, and consulting their brethren in the country, to form a Society for the spread of the Gospel, not exclusively consisting of any particular description of Christians, but embracing believers of every name who love the Lord Jesus Christ; it was, therefore, designated "THE MISSIONARY SOCIETY," and the liberal principle on which it was formed, was expressed in the following resolution: "As the union of God's people, of various denominations, in carrying on this great work, is a most desirable object, so to prevent, if possible, any cause of future dissention, it is declared to be a *fundamental principle* of the Missionary Society, that our design is not to send Presbyterianism, Independency, Episcopacy, or any other form of church order and government, (about which there may be differences of opinion among serious persons,) but the glorious Gospel of the blessed God to the heathen; and that it shall be left, (as it ought ever to be left,) to the minds of the persons whom God may call into the fellowship of his Son from among them, to assume for themselves such form of government as to them shall appear most agreeable to the word of God."

On this liberal and uniting principle, the Society has been acting for more than twenty years; and at this moment, their Missionaries in different parts of the world, adapt their mode of worship to the circumstances and inclinations of the people among whom they labour. In some places, the Liturgy of the Church of England is constantly used, and the Missionaries act as Chaplains to the Military and others who attend upon them, and in some cases receive support from the constituted authorities. In other instances the forms of worship and discipline approach nearer to those of the "United Brethren," especially in Africa. Elsewhere, the order observed by the Church of Scotland, or by the Dissenters and Methodists in England, is preferred; but the Missionaries are never instructed by the Directors to establish the forms of any one of the denominations of which the Society is composed. Such was the principle and such has been the practice of the Missionary Society, whose list of contributors is still honoured by the names of many candid Christians of different classes; and if the Society cannot boast of so many of these as might be wished, it is only because some of their fellow Christians choose rather to rank under the banner of a particular denomination, judging it more conducive to the promotion of the great object which all the Societies have in view. The Missionary Society is the same that it ever was, and will most thankfully receive the aid of all descriptions of Christians, without assuming the name of any one of them. This is the reason of the *general title* which it bears.

It is well known that the first efforts of this Society were directed to the Islands of the South Pacific Ocean. About thirty persons were designated to this work, and were intended to settle at the Marquesas, Tongataboo, &c. but various circumstances occurred to direct them to Otaheite, where they landed in March, 1797. A second company was sent in 1798, who were captured by a French privateer. In 1799, another party was sent, who arrived in the spring of 1800. Several of the first number, alarmed with apparent danger, retired to Port Jackson, where some of them have ever since continued, and have been rendered very useful to the colony. The brethren who settled at Otaheite, with a patient perseverance scarcely ever equalled, continued amidst many discouragements, to labour among the natives, who were deplorably vicious, and who seemed to turn a deaf ear to the glad tidings of the Gospel, and to all the entreaties of the Missionaries, who at length were constrained, in consequence of a civil war, to abandon the Island; but they were affectionately recalled by Pomarre the King, in 1812, who declared his own conviction of the truth of Christianity, and his wish to be baptized into the faith of the Gospel. Since that time, many of the natives have voluntarily declared themselves Christians; diligently attend the ordinances of religion, and are distinguished by the name of *Buree Atua*, or "the praying people." About 300 attend the worship of God, and nearly as many form the Adult School, where they are instructed in reading and writing. Several of the Chiefs in adjacent islands have also joined them, and wish Instructors to be sent to their people; while their idols have fallen into great disrepute, and Jehovah is acknowledged to be the only living and true God. Encouraged by these hopeful appearances, the Directors have lately sent forth four additional Missionaries, with their wives, who have been favoured by the British Government with a free passage, in convict ships, to New South Wales; so that they will have an opportunity, while on their long passage, to use every effort in their power for the spiritual good of the unhappy people with whom they sail. It should be mentioned that the Missionaries are now translating the Scriptures into the Otaheitan language. Four more Missionaries are intended soon to be sent to the Islands.

Africa next claimed the attention of the Missionary Society. Doctor Vanderkemp, a physician of Holland, accompanied by other Missionaries from England, sailed in a Government transport about the close of 1798, and after in vain attempting to establish a Mission in Caffraria, formed a settlement near Algoa Bay, and called it Bethelsdorp. Here, notwithstanding many discouragements from the badness of the soil, and opposition of various kinds, he, with Mr. Read and several other persons, have been remarkably successful; a flourishing Church of converted Hottentots has been formed, consisting of several hundred persons; and during the last year, three hundred persons have been added to the number, such as there is reason to hope "will be saved." The settlement consists of nearly 1200 people, with a large quantity of cattle; and such has been the effect of religion in promoting civilization, that from being the most idle people upon the earth, ten or twelve trades are carried on among them, and they are constantly increasing in the habits and comforts of civil life.

From year to year, other settlements in different and distant parts of Africa have been formed, in all which, more or less good success has followed the self-denying labours of the Missionaries. There are now more than *twelve* different places in which religious instruction is afforded to the Hottentots, Corannas, Bushmen, Namaquas, and other tribes, some of which are six or seven hundred miles north of the Cape, beyond the Great or Orange River; so that many thousands of the natives are constantly hearing the word of life; hundreds are converted to God, who enjoy and adorn the Gospel of Jesus Christ; schools are established; industry is encouraged, and the blessings of society enjoyed. Several converted natives are become preachers.

In almost all parts of the country, even where, till lately, a white man was never seen, the poor creatures are crying out for Instructors. Several more Missionaries are now on their way to Latakoo, a city but recently discovered, which Mr. Campbell visited, where the king signified his readiness to receive Missionaries, saying, "Send them, and I will be a father to them." The people of *Caffraria*, supposed to be 100,000 in number, are also desirous of receiving instruction*.

To all these calls the Society will pay attention, as soon as suitable Missionaries can be found, and as extensively as they shall be enabled by the growing liberality of the public.

While the Society thus attends to the calls of Providence, in sending many Missionaries to the rude and savage tribes of men, who, having nothing to *unlearn*, and no false religion to discard, are generally the most ready to listen to the Gospel; they would by no means neglect those regions of the globe, which are at once more populous and more civilized. The Society has laboured for about twelve years past to establish Missions in the East Indies; they have Missionaries at Madras, Vizagapatam, Bellary, Ganjam; in Tinivelly, Chinsurah, and lately in the great city of Surat, supposed to contain 100,000 souls. Six more Missionaries have lately departed for the populous city of Calcutta, Madras, and other parts of India. The harvest in this part of the world is vast indeed; the inhabitants of Hindostan are said to be more than a hundred millions, the majority of whom are our fellow subjects. They are devoted to the most degrading superstitions, vices, and cruelties, but the Gospel has not been preached in vain; and fortified as the strong holds of Satan in India are, the power of Christ, accompanying his sacred truth, is sufficient to reduce them. The Society's Missionaries in India, have made good progress in translating the Scriptures into the Telinga and Canaara languages.

In the neighbouring island of *Ceylon*, now wholly subject to the British crown, the Society has for several years supported Missionaries, who are employed chiefly in the superintendence of schools.

In the immense empire of *China*, supposed to contain two or three hundred millions of souls, the Society has laboured to scatter the darkness which has long covered it, by causing the Holy Scriptures to be translated into their very difficult language. Their Missionary, Mr. Robert Morrison, having acquired it, has translated the whole of the New Testament, and some parts of the Old, into the Chinese tongue; two editions of which have been printed, and widely circulated through different parts of the empire.

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* A few years ago three of the converted Hottentots visited London, when one of the females thus expressed herself: "What a pity it is, what a sin it is, that you, who for so many years have had that heavenly bread, should keep it to yourselves, and not give one bit, one crumb, to the poor heathen. There are many millions of heathen in want, while you have so much bread; and you may depend upon it you will not have the less, because you give; but the Lord Jesus will give his blessing, and you will have the more."

In this great work he has been assisted by another Missionary, Mr. Milne, who has also acquired the language, and translates the Scriptures and Religious Tracts, and who has been most laudably employed in dispersing numerous copies of the New-Testament, &c. especially in *Batavia* and other parts of the great island of *Java;* where also, and in the neighbouring island of *Amboyna*, and in the *Mauritius*, the Society has several Missionaries. Mr. Milne has lately established himself at *Malacca*, where another Missionary from England has recently joined him; and it is in contemplation to add to their number, and if possible, to form a seminary for Missionaries, and to extend their efforts to the vast countries comprehended in the name of "India beyond the Ganges."

In *Canada* and *Newfoundland* the Society have for several years past supported Missionaries among a people who, though not heathens, greatly needed evangelical instruction.

Very considerable success has attended the labours of Mr. Wray, Mr. Davies, and other Missionaries in the *West Indies*, and especially in *Demerary*, where several thousands of the negro slaves hear with pleasure and advantage the blessed Gospel; many are become real Christians, and their masters have been constrained to acknowledge, in the improved behaviour and industry of their slaves, the great advantage of affording them religious instruction.

Thus, in about *Fifty* different stations, the Society employs, and in most cases supports, about *seventy or eighty* Missionaries, (their wives and children,): which, together with the support of a *Seminary* at Gosport, for the education of Missionaries, in which 20 at one time have lately been engaged, the expenditure must of course be very considerable,—that of the last year amounted to nearly *twenty thousand pounds*. The whole of this sum is annually raised by voluntary subscriptions and collections, except about one thousand pounds, derived from the interest of stock, a great part of which is composed of legacies or life-subscriptions.

Among the chief means of support, the Society receives the greatest advantage from the *Auxiliary Societies*, established in town and country. By this mode of contribution, persons of every rank, not excluding those in the most humble circumstances, are enabled to lend their friendly aid to this noble cause. Not only contributors of an annual guinea or more, but those who may not find it convenient to give more than half a guinea, or even a single shilling per quarter, may essentially promote the salvation of their fellow-men, and the glory of their God and Saviour.

It is greatly to the honour of multitudes of religious people in every part of this country, that they have generously contributed to the support of the British and Foreign Bible Society; British zeal in behalf of that truly noble institution is applauded throughout the world; and will not the same persons with equal ardour encourage the Missionary cause? The Bible Society and the Missionary Society are SISTER INSTITUTIONS; they do not rival, but assist each other. Both are equally needed. In many countries none of the people can read; there Bibles would be for a time useless: in other countries not one in a thousand can read; there Bibles would be of comparatively little use: and where the people can in general read, Missionaries are still needful to explain to them the Word of Life, according to the appointment of God; indeed, in many instances it is only by the agency of Missionaries that the Bible can be conveyed to them, or distributed among them. While on the other hand, the Bible Society is of great use in furnishing the Missionaries with Bibles, which to their great honour they have liberally done in many parts of the world; and by which the Missionary Society has been essentially benefited. "The two Societies go hand in hand: the one labours while the other sows; let no opposition be instituted between their claims on the generosity of the public. Let the advocates of each strain to the uttermost. There is yet a vast quantity of unbroken ground in the country for subscriptions to both; and by the accumulation of littles, which no individual will ever feel or regret the want of, a vast sum is still in reserve for the operations of these Christian philanthropists."

Extracts from the Report of the 22d General Meeting of the (London) Missionary Society.

(Continued from page 342.)

SOCIETY ISLANDS,

IN THE SOUTH PACIFIC OCEAN.

It is with great satisfaction that the Directors are enabled to commence their annual Report with a favourable account of those interesting islands in the Southern Ocean which first engaged the attention of this Society. For two successive years they have had the pleasure of stating, that the aspect of our affairs in Eimeo, an island adjacent to Otaheite, has greatly improved. The intelligence received during the past year is still more encouraging. In a letter, dated Jan. 14, 1815, the Missionaries say, "Our congregation increases apace; our stated hearers are about three hundred, and sometimes many more." Their school also, which consists chiefly of adults, is well attended; the number of scholars was then two hundred and ninety-five. Large parties come over from Taheite, and other islands, to hear the Gospel, and to obtain instruction in the school. The number of those who have desired that their names may be inscribed among the worshippers of Jehovah exceeds two hundred, exclusive of those who have removed from Eimeo, and of others who have died in the faith.

Nor is it only in the island of Eimeo, where the Missionaries now reside, but in Otaheite, Huaheine, Ulietea, Raiatea, Tahaa, and other islands which they have occasionally visited, that the word of God has been heard and received with pleasure. Several of the chiefs have expressed a wish that their islands also should be favoured with Missionaries.

Many persons, especially in Eimeo, having openly renounced idolatry, now observe the Christian Sabbath, meet together to worship God, and are distinguished by the name of *Bure Atua*, or, *The Praying People.* This public profession has excited, as might be expected, the spirit of persecution; so that some of their houses have been burnt down, and their persons exposed to danger. Still, however, Divine Providence interposed in their favour, by inclining some of the principal inhabitants to become their protectors, who, although idolaters, alleged that they were innocent people, and ought not to be injured. The number of those who, in the different islands, have openly renounced the worship of idols, cannot be less than five or six hundred, including most of the principal chiefs.

These persevering Missionaries, who have long borne the burden and heat of the day, and whose strength begins to decline, express an anxious desire to be reinforced by additional labourers. With this reasonable request the Directors most readily complied, and have sent out, favoured by free passages in government vessels, four brethren, with their wives, to assist in the growing work required in the Society Islands; and they are preparing to send out four more, as soon as possible; for the Missionaries assure us that there is much encouragement to commence missions in several others of the Society Islands, and that it is ardently desired by the chiefs themselves.

It will be gratifying to our friends to learn, that amidst their numerous labours, the brethren have composed, in the language of the natives, a History of the Old Testament, and another of the New, which have been printed at Port Jackson; they have also composed a Catechism, including all the great principles of Christianity; and Hymns, which the people sing with great delight. It affords our brethren an ample reward for all their toils, to observe these converted Pagans pouring out their souls in prayer at their social meetings, and to hear the praises of the Redeemer sung by their melodious voices. They are proceeding in the important work of translating the Scriptures; to facilitate the printing of which, a press has been sent out; one of the Missionaries now on their way, was previously instructed in the art of printing, and the British and Foreign Bible Society has kindly provided paper for the intended impression.

The vessel which the brethren, under many disadvantages, have long been building, will, we hope, soon be finished; they will then be able to visit all the neighbouring islands, and preach to the people "all the words of this life;" while, by their friendly intercourse with the natives, they will promote their civilization; an object which the Directors press upon their Missionaries uniformly to keep in view.

Mr. Marsden being decidedly of opinion that religion will never flourish in the islands without the encouragement of industry among the natives, and that commerce will prove the best stimulus to industry, has long expressed his earnest wish that a small vessel might be employed for the purpose of carrying on a barter with the people, by which thousands who are now idle might be rendered active and useful, while, at the same time, valuable facilities would be afforded for visiting the Missionaries, and conveying to them necessary supplies. Deeply impressed with this conviction, Mr. Marsden has purchased a small vessel, called the Active, which has already made three voyages to New Zealand on account of the Church Missionary Society, and which he proposed should sail to Otaheite in August last. Towards the support of this vessel Mr. Marsden proposed to the Directors that this Society should pay 250*l.* per year, for two or three years; to this reasonable proposal the Directors readily acceded, yet expecting that the finishing of the vessel at Eimeo will hereafter supersede the necessity of employing any other*.

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We are under obligation to a worthy clerical friend, for a communication of the following interesting letter of the Rev. Mr. Paterson, lately received from Russia. *Ed.*

Petersburgh, 27th March, 1816.

You will rejoice to learn that every thing prospers, far, very far beyond our expectations. Last year we distributed above 11,000 copies of the Scriptures, in 20 different languages, to an amount of 40,000 rubles. Our income was more than 236,000, our expenditure 137,000, and we had a balance in our favour of 160,000. But our engagements at the commencement of the year amounted to not less than 220,000; we hope, however, after meeting them all, to have a balance of about 125,000 at the disposal of the Society, and, on the faith of this, not fewer than five different new editions were resolved upon at the last meeting of the Committee. This all regards the Petersburgh Committee. Under the auspices of the Russian Bible Society, 22,000 copies of the Scriptures left the press in the course of the year, and I hope while I am writing to you, about 30,000 more are printed off. These short notices will enable you to form some judgment of the state of the Society, its activity and prospects. His Imperial Majesty has proposed to have the Bible translated into the Russian language, and the Holy Synod has approved of the proposition, and given orders for its execution. This exceeds all that had ever been anticipated by us, and is of more real importance for Russia, and perhaps, I may say, for Christianity, than all that has hitherto been done; the work has already commenced with the New Testament, and we hope that in the course of the year, this portion of the Scripture will be finished. This will form a new epoch for Russia, and for all the nations surrounding that vast empire. Now light will beam forth on many darkened regions; we may in a peculiar manner consider the words of the prophet

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* It may be proper here to mention, that a generous individual has lately presented to the Society for this Mission the sum of £200, and has promised to present £500 more when the next Missionaries are prepared to sail.

Isaiah, lx. 4. "*Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee,*" as addressed to the Russian Church on this momentous occasion, and I hope we shall yet live to see them fully accomplished. The signs of the times are wonderful, and in nothing more than in the opposition of interests which manifestly prevail. Pray that the Lord may preserve the Emperor Alexander; he appears indeed to be raised up for some great and glorious end. Pray that the Lord may place God-fearing men round his throne, that so his truly pious and wise plans for the happiness of his people and the good of religion may be carried into effect. Perhaps never did more depend on an earthly monarch, and never was one more disposed to all that is good.

JOHN PATERSON.

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FOR THE CHRISTIAN HERALD.

Account of the conversion of the Indian Sorcerer ONIM; extracted from the diary of the mission of the United Brethren *at New Fairfield in Upper Canada,* 1816.

THIS Indian had given evidence of his hostility against the mission from his early youth. He was one of those who calumniated John Papunhank at Friedenshulten. (See Loskiel's history of the United Brethren's mission among the Indians, Part III. p. 65.) At that time he used to wear a tomahawk in his girdle, and when questioned, what he intended to do with it, replied, "to cleave the Missionaries' skulls for deceiving the Indians." And such remained uniformly the enmity which he manifested, on all occasions, against the Missionaries and the Christian Indians generally, till within a few years, when the infirmities of age put a stop to his activity. The first sign of a change of sentiment in him, was observed when he entertained the brethren Luckenbach and Zacharias in his cabin at the Monsey-town, when on their way to Grand river. Till then, he had always been lurking in the neighbourhood of our settlements, as the old diaries prove, trying to create disturbances. And being a preacher among his countrymen, he used to dissuade them by all the means in his power, from embracing the doctrine that had, he said, its origin among the whites. "For," his argument was, "their skin is white, and ours is brown; and our whole manner of life is entirely different from theirs: of course they must also have a different way to happiness; and those Indians who embrace their doctrine, are altogether deceived." He taught the existence of three Gods; a brown, a white, and a black God; and that each nation ought to live conformably to the directions received from the God of their colour. The Indians of course were to preserve their own religious ceremonies, their feasts, dances, sorceries, &c. He opposed in particular, the Gospel doctrine of the remission of sins; teaching his countrymen, that those who lived according to the will of the Great Good Spirit, would, after this life, go to him; but those who acted differently, would be banished to the haunts of the Evil Spirit. As to reforming the wicked through the Gospel, and their being saved through repentance and remission of their crimes, he rejected the idea altogether. He believed not only in the immortality of the human soul, but even asserted, that all creatures, and also trees and herbs, are inhabited by a living soul; accounting for their withering, when cut down, or plucked up, by saying, that their indwelling spirit then left them.

To judge from his expressions, during his last illness, it would appear, that what gave occasion to his reflecting upon his lost state, was a remark addressed to him by our Indian sister Anna Paulina, (as related in our diary, under date of the 10th Dec. 1815,) who met him at a sick woman's, whom he had in vain endeavoured to cure by his sorceries. Speaking to the assistant Jacob, he observed, "A word spoken by you Christian Indians lately, laid hold of my soul. I began to be troubled in my mind, and to grow doubtful concerning my state; since which time, I have often thought and said, Oh for somebody to show me the right way!" He was taken ill when on his way to the Monsey-town, to assist at a great feast, which was to be held there; and not being able to proceed further than this place, he returned to those friends of his, at whose camp he died.

On the 10th of March in the evening, the assistant* Brother Jacob was sent for by the famous sorcerer Onim, who lay sick in our neighbourhood. He first thanked Jacob for coming to see him, and then told him that he was concerned about the state of his soul, and wished to live with us. After hearing his relation, Jacob addressed him in the following words:

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* *Assistants* in the Missions of the United Brethren, are converts from among the heathen, of both sexes, whose business it is to visit from house to house, in order to attend to the sick and infirm, watch over order, endeavour to remove dissentions and promote harmony, and further the temporal and spiritual welfare of the flock by every means in their power, according to the advice and directions which they receive for these purposes from the Missionaries. Through them, the latter are enabled to know, whether their people walk in conformity to the rules of the Gospel, and where their help may be most essentially useful. They must be persons whose exemplary walk and good understanding have made them respected by the whole congregation. The native assistants have the particular charge too, to speak to the heathen upon Gospel subjects, whenever opportunity offers for that purpose. In some missions they are employed occasionally to address the congregation at their meetings: and such an assistant is the Indian Jacob at New Fairfield.

"Thou hast now told me a great deal; I will tell thee something too. Listen to me!

"Onim! I well remember that ever since I was a little child, thou hast often been with the congregation of Christian Indians, always going from, and coming again to, us. For many years past, thou hast heard the word of God which we believe. But till now thou hast despised and ridiculed it, saying, 'I have another way to be saved, *according to my creation**.' But now, that thou art lying here in a miserable situation, upon hard boards, unable to help thyself; thy little property is spent in drinking; nobody takes care of thee, and death seems to be at hand: now, dost say at last, '*I have brought terror upon my mind, because I have been so wicked?*' Oh, that these words of thine were but true! Would to God, thou didst but feel real anxiety about thy condition! For then thy soul might yet be saved.

"Art thou indeed convinced that the Devil hath deceived thee? Why art thou concerned about thyself at last, at the very end of thy life? In the days of thy health, thou hast despised and mocked at the word of God; thou hast dissuaded and prevented others, who were disposed to believe; and thou hast tried to entice those away who had joined the congregation. Thou hast made thy jest of the doctrine of the forgiveness of sins. But know thou, that Jesus Christ, the Son of God, the Creator of heaven and earth, became a man: *this is the truth!* He suffered, was tormented to death, and shed his precious blood for the remission of sins: *this is also the truth!* And, unless thou obtain pardon of thy many and great sins, through faith in his blood, and thy heart be cleansed therewith, believe me, thou shalt, after death, go straightway to hell, into everlasting perdition. And there shalt thou find cause to accuse no one, neither men, nor God who made thee; but *thyself—thyself* alone. Nor will thy living with us, as thou now desirest to do, avail thee any thing, unless thou be purified from thy iniquities, through the merits of the Saviour, whose mercy thou must earnestly seek. Reflect upon this, and remember what thou hast heard heretofore from us Christian Indians, and from our ministers." Onim thanked Jacob for this address, who then left him.

On the day following, Brother Dencke, (the Missionary,) received a message from Onim, with an earnest request that he would come and see him. Being asked, "What is thy desire? thou hast sent for me:" he replied: "I must tell thee that I am greatly concerned about myself, and the salvation of my soul. My sentiments are entirely changed, and I pray the Saviour to have mercy upon me, to pardon my sins, and to cleanse my heart with his blood in holy baptism. Oh!" added he, weeping and trembling, "I am sorely troubled, I am under great anxiety." *Question.* "Thou enemy of God and his children! Art *thou* at last convinced of thy lost state?" *Answer.* "I am indeed! Oh that the Saviour would take pity on me! as long as life lasted, I would then live to him alone." *Q.* "But it is said that thou art a murderer and a sorcerer?" *A.* "The former is a false accusation; and sorcery is a deceit of the devil; it is nought. Of that I am now convinced." *Q.* "But art thou ready to confess all thy past sins and enormities at the pierced feet of Him who died for his enemies; and to pray to him, that he would grant thee, through the enlightening grace of his Holy Spirit, a thorough knowledge of thy depravity; that thou mayest seek and obtain pardon and forgiveness?" *A.* "Yes, I am. Both soul and body would I surrender unto him, if he would but have compassion on me." Having been reminded of his past life, how he had persecuted the congregation of believers, seduced many from the path of life, despised the word of God, and pronounced the Christian religion an imposture, &c. the question was put to him, "Dost thou now believe that Jesus Christ is the Son of God, the Creator of all things; and that he came down upon earth to save *thee* by his sufferings and death, and to take away *thy* sins by his precious blood?" Upon this he made so affecting a confession of his faith in Jesus, that all present were melted into tears; and the work of grace wrought in his heart by the Holy Ghost, was manifested in the most striking manner. Brother Dencke then explained to him, that the mere rite of baptism could avail him nothing, unless he experienced in his heart, through faith, the purifying power of the blood of Christ; whereupon he exclaimed, "I believe! I believe! Do ye also have pity on me!"

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* This is an Indian phrase, implying, According as the Great Spirit and Creator has directed, and appointed for me.

He was now asked the following questions, which are put to candidates for baptism from among the heathen, which he answered in the most affecting manner. *Minister.* "Dost thou believe that thou art a sinful creature, and dost, on account of thy sins, deserve the wrath of God, and eternal punishment?" *Answer.* "I do believe it." *M.* "Dost thou believe, that Jesus Christ became a man for us, and by his innocent life, sufferings, blood-shedding, and death, reconciled us poor creatures to God?" *A.* "I verily believe it." *M.* "Dost thou believe, that he hath purchased for thee, by his blood and death, remission of sins, life and happiness?" *A.* "I verily believe it." *M.* "Wilt thou in this faith be baptized into the death of Jesus, and be washed from thy sins in his blood?" *A.* "That is my sincere desire." *M.* "Dost thou also desire to be delivered from the power of sin and of satan, and to be received into the fellowship of Jesus Christ, and of those who believe in him?" *A.* "That is my sincere desire, and I renounce the devil and all his works and ways." Brother Dencke then prayed fervently to the Lord in his behalf, entreating him to show mercy unto this repenting enemy of his Church, who longed for deliverance from the bondage of Satan; to pardon all his sins and transgressions; to cleanse him with his precious blood; to receive him into the communion of the saints in light, and into the fellowship of the Father, the Son, and Holy Ghost: expressing also the most heart-felt thanks for the mercy of God already displayed towards this grievous offender, in having awakened him to a sense of his lost state by nature, and led him to seek the salvation of his soul in his dying moments. This prayer was attended with a flood of tears, shed by the candidate for baptism, and by all present. He was then baptized into the death of Jesus, by the name of Leonard. The whole formed a most impressive scene, more easy to be conceived than described, and will never be forgotten by those who witnessed it. The anxiety of heart of the newly baptized now immediately vanished, and his troubled soul found rest and peace. On taking leave, Brother Dencke enjoined him, that, as he had been active in the service of his former master, the prince of darkness, he ought now to show the more zeal in the cause of his present Lord, who had granted him remission of his sins, and would soon receive him unto himself, into the realms of endless bliss and glory. This he cheerfully promised, and afterwards faithfully performed, saying on all occasions to his friends: "Formerly I spoke evil words to you, to dissuade you, when you desired to be converted: forgive me for so doing, and follow my dying advice to you, which is to forsake your wicked ways, or you will be lost! Turn to the Saviour, experience what I now feel, and you shall live!" The assistant Jacob also spoke to him in a pathetic manner, and rejoiced greatly at witnessing the baptism of this repenting sinner. All our Indian brethren and sisters too were delighted on the occasion, and expressed their joy, by saying to each other: "Onim, our enemy, is become our brother Leonard." They also diligently visited him.

From the time of the new convert's baptism, almost till he breathed his last, which took place on the morning of the 13th, he continued, day and night, with only now and then slumbering a few minutes at a time, to pray to his Redeemer, and to exalt His mercy, inviting all to come unto him, and to obtain pardon and remission of their sins. After he became speechless, the motions of his hand plainly indicated that he was still conscious; and his mind continued to be engaged with the same subject. At length, at his dissolution, his hand dropped upon his breast, and the spirit of this late enemy of the crucified Jesus winged its flight to the mansions of everlasting bliss, in humble reliance on His all-atoning sacrifice.

His remains were brought here the day after, March 14th, and interred in our new grave-yard, being the first corpse of an adult that was buried there. At his funeral the Indians, who had assembled from their sugar-camps on the occasion, were addressed from the text, Mark xvi. 16: "He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned." They were exhorted to unite in praising our Lord, for the great victory gained by His word and Spirit, in the conversion of this late distinguished enemy and opponent of the Gospel.

He had reached a very advanced age, which cannot, however, be exactly ascertained. It pleased the Lord to make him "a miracle of grace," in the fullest sense of the expression, and to display in him the all-subduing power of his Holy Spirit over the most hardened of sinners. The conversion and death of this extraordinary man will speak volumes to the hearts of his late hearers; and the impression made thereby upon his heathen countrymen, cannot but, under God, prove highly favourable to the blessed cause of the Gospel.

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[From the Appendix to the Fourth Annual Report of the New-York Religious Tract Society.]

Extract of a letter from an elderly lady in New-Jersey, to her friend in New-York.

Our pastor has received quite a number of Tracts from the *New-York Religious Tract Society*, accompanied by a letter from their Corresponding Secretary, and two copies of their last Annual Report. A part of these Tracts were intrusted me, to lend and distribute gratuitously. By this means, a copy of their Report fell into my hands. I know of no words to express my thanks to God, and to that Society, for sending to us these Reports and Tracts. Oh, Sir, how shall I tell you the exercises of my heart, on reading the Report! It was indeed a message from God to my poor soul. I began to read it, and my tears began to flow, under a sense of the goodness of God, in what he is doing in this world, among miserable sinners. I found I could not keep my seat. I longed to be in a private room, where I could remain low in the dust, praising God for his goodness. Oh, what a quickening it was to my soul! it was the means of my weeping, and praying, and praising, in my poor manner, for two days. In the midst of this, by the good providence of God, one of our dear sisters, belonging to our little band of worshippers, came in. She began to read the Report, and was much and deeply affected, and said, "Let us have a Female Tract Society. I have six shillings in my hands at present, which belong to the Lord; and I am only waiting for him to call for it. Here is now a door open to do much with it, for every one seems desirous to get hold of Tracts to read. These which you sent me were not half enough. Whole families in our neighbourhood stand ready to grasp them; and they know not how to wait one for another." This woman lives in a thickly settled neighbourhood, about two miles from this. I had sent her a number of Tracts which I had received from Newark. She is a very pious woman, in straitened circumstances, with five small children, and a husband of a very slender constitution. But she is strong in faith, and has a desire to be instrumental in promoting the cause of her Redeemer; and He will gratify his children, when they desire to do something for his glory. She dedicates particular articles of property to the Lord, and denies to herself many of the comforts of life, for the purpose of giving; and thereby has always something to give. Oh that all Christians would do the same! How much might be done, and how much solid comfort they would enjoy! Whatever is dedicated to the Lord, with *right motives*, will always prosper.

I immediately requested our pastor to write articles for a Society, and have already obtained a number of subscribers. I asked a pious poor woman, yesterday, to subscribe. "Yes," said she, "that I will; for I can now trust in the Lord to provide the means for me. You told me, last summer, when you asked me to become a member of the Cent Society, that if I would trust in the Lord, he would bestow it upon me in some way or other. Well, I did trust, and signed; but I must confess my faith began to fail, for I could not get a cent of the money until the morning it became due; then it all came into my hands in such a way, that I can view the hand of God remarkably in sending it to me. It has been the means of strengthening my faith, and I am not *now* afraid to trust to him to provide."

I want you, Sir, to go to the Society, or the Managers, and request them to trust me for one hundred Tracts, some of all sorts, as cheap as they can afford: and ask them to send me a few copies of their Report, that I may lend them, as the one I had has gone on to another congregation; and I believe that the Lord is with it, and that it will do wonders. Tell them that we shall look to them, as our parent Society. We are willing to be agents, or assistants, or any thing, if we can only aid in buying and distributing these little precious messengers. There is such attention to Tracts, and such a call for them in our congregation, as I have never seen before. I know not what the Lord is about to do; but let us all be found doing, and watching, and praying. It is in contemplation to set up a prayer meeting, for the purpose of praying for a blessing on all Tract Societies, and especially on the one in New-York; and that God will go with the Tracts to the hearts of sinners.

Four of the Tracts, ("A CAUTION AGAINST OUR COMMON ENEMY," "A PERSUASIVE TO PUBLIC WORSHIP," "THE LORD'S DAY," and one more,) I sent to a poor drinking man, who never attends public worship, and requested him to read them, and then lend them to his neighbours. He directed his son to read the Tracts to him, and when he had heard them all, he said, "Well, I believe they *do think* I am the worst creature in the world; and if I am, A— B" (a man of a similar description,) "is the next, and I will send them to him." Thus, you see, the Tracts are going on, even by the hands of sinners.

Communicated for the Christian Herald.

SUNDAY SCHOOL.

HUDSON, Aug. 26, 1816.

According to a general notice, a number of ladies and gentlemen, met on Tuesday last, at the Select Academy, for the purpose of forming themselves into a society for the instruction of children whose parents, from pecuniary inability, were unable to do it: after some remarks from the Rev. Mr. Ogilvie, on the benefits resulting from the formation of such a society to the city, he presented a Constitution for its formation, which he read, and which was adopted. After its adoption, according to one of its articles the following ladies and gentlemen were elected directors and directresses:

Seth Jenkins, Esq. Thomas M'Kee, John Hohoyd, Josiah Underhill, *directors;* Miss Harriet Talman, Miss Lydia Worth, Miss Phebe Hathaway, *directresses;* Miss Lydia W. Edmonds, *secretary.*

The society also appointed committees for the procuring of signatures to the Constitution, and pupils to the school. Since then they have reported a number of signatures obtained, and 140 pupils: with some of these pupils the school was opened on Sunday last, and regulated for instruction. The plan of instruction is similar to the Lancasterian, and it is expected much benefit from it will be derived. It is indeed highly gratifying, that a society has been formed for the above purpose. It will not only be the means of instructing poor children, but also prevent them from profaning the Sabbath. The children will, we understand, attend public worship and those who teach them, notice them while in the house of God. It is also expected, by thus regulating these children, the parents of them will also be more regular in their deportment. In one word, it is confidently hoped that the Hudson Sunday School Society will be a blessing, not only to one class, but to all classes of society.

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From the Religious Remembrancer.

A new grant of *one thousand* copies of the Spanish Testament has been made by the British and Foreign Bible Society to the Louisiana Bible Society, and the shipment is now made on board the Cacador direct for New Orleans.

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The Emperor Alexander has presented to the Russian Bible Society a large four story stone house in St. Petersburgh, near the imperial summer gardens. The Society have also received from him a donation of 15,000 rubles.

Progress of Evangelical Light.

LONDON, July 2.—By letters from New South Wales, it appears that the Missionaries have lately met with extraordinary success in Eimeo, an island adjacent to Otaheite. The majority of the people have renounced idolatry: the priests have burnt their gods; the chiefs destroyed the Morais, demolished the altars, and cooked their dinners with the materials. More than 60 persons, chiefly adults, attended the schools of the Missionaries for instruction.

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Abolition of Slavery in Russia and Prussia.

The Emperor of Russia has issued an Ukase, by which the abolition of the vassalage of the peasants of Esthonia is decreed to be carried gradually into effect; so that the vassalage of the whole of them shall be extinguished in the course of 14 years. [Esthonia is a province of Russia upon the Baltic, between the gulphs of Riga and Finland. It contains about 15,000 square miles, 214,000 inhabitants.]

The King of Prussia has issued an edict which gives freedom to the peasantry through the whole Prussian monarchy.

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NEW-YORK STEREOTYPE BIBLE.

We are gratified to have it in our power to state, that the *stereotype plates for the Bible*, executed by Messrs. E. and J. White, for the New-York and Auxiliary New-York Bible Societies, are finished; and that an edition of 3,500 copies has been struck off, part of which are in the hands of the binders, and will be ready for delivery in a few days.

This edition, (except 400 copies in sheets on superfine paper,) has been all engaged, some time since, by several Bible Societies, who will soon be furnished with the number of copies respectively coming to them, at the cost price.

This book makes 1088 pages, large duodecimo, in brevier letter, which is two sizes larger than that of the stereotype Bible of Philadelphia; and will cost, on paper of $3.25 per ream, and in good sheep binding, about 78 cents per copy.

The execution of the work does great credit to the artists, and we are of opinion, will advantageously sustain a comparison with any stereotype work done in Great Britain which we have seen.

The 400 copies on superfine paper will be sold in sheets to booksellers at a moderate advance, by the Stereotype Committee, in behalf of the two Bible Societies above named.

It is expected that these plates will soon be in the hands of the Managers of the American Bible Society, and, with the means which they possess, will enable them to supply, to a considerable extent, the present great and increasing demand for Bibles throughout the country. *Ed.*

THE

CHRISTIAN HERALD.

Vol. I.] Saturday, September 7, 1816. [No. 24.

CONVERSION OF THE JEWS.

We are indebted to an obliging friend for the receipt of a small Tract lately published at Boston, entitled, '*A Concise Account of the London Society for promoting Christianity among the Jews.* It is from the well known pen of a lady who has favoured the religious world with some highly useful works, among which, is 'The History of the Jews from the destruction of Jerusalem to the 19th century;' and whose active benevolence in behalf of that interesting, but much neglected people, has been recently exerted with good effect among her female fellow-citizens, and greatly contributed to the establishment of an association of ladies in Boston and its vicinity, in aid of the London Society above mentioned. Of the formation of this institution of Boston in June last, we gave some account in No. 15. As we propose soon to give an account of the steps which have been taken in this place for some months past, to devise a plan for attempting the conversion of the Jews who live among us, we presume that the above mentioned Summary of what has been done by our Christian brethren across the Atlantic to promote that desirable object, will not be unacceptable to our readers.

After some preliminary remarks, the Tract proceeds as follows:

"This Society, which was established in 1809, consists of a Patron, President, Vice President, Treasurer, and life and annual members, together with such officers and servants as may be necessary for conducting the business of the institution. Men of piety and benevolence, of talents and learning, of influence and rank, of nobility and royalty, have come forward to assist in promoting the temporal and eternal welfare of the Jews.

The means adopted to effect this great object are, the extensive circulation of the Bible, and endeavouring to excite the Jews to search their own Scriptures. Religious Tracts have been not only distributed among the Jews in England, but large quantities have been sent to their countrymen in foreign parts. A church has been procured, since called the Jews' Chapel, where the Rev. Mr. Frey, a converted Jew, has preached a weekly lecture to his brethren, and great numbers of them have attended. They have also established a quarterly lecture to be preached to the Jews; and the discourses are, by way of distinction, denominated Demonstration Sermons, or Sermons demonstrative of our Lord Jesus Christ, as the true Messiah. Lectures have also been preached for their benefit in the Episcopal Chapel in Ely place by ministers of the established Church. Another important undertaking of the London Society is the translation of the New Testament into Hebrew, that they may be able to give it to the Jews in their native language. In order to render it as correct as possible, fifty clergymen of different denominations, among whom are the professors of each of the universities in the three kingdoms, superintend the translation gratuitously, and with the utmost care and circumspection; and the Society hope to circulate the New Testament in pure biblical Hebrew, among the dispersed of Judah and Israel in every part of the world. The Society also are sensible of the vast importance of early instilling the principles of virtue and piety into the youthful mind. For this purpose they have established a charity school for Jewish children to receive their education till they arrive at a proper age to be bound out apprentices in religious families. A number of the boys who have exhibited superior talents have been placed under the tuition and care of Rev. Mr. Frey, to receive that education which shall fit them for missions at home or abroad. Boys of promising piety and ability are to be selected for the same purpose, and it is hoped they will, with the divine blessing, become useful to their nation. The Society also extend their protection to those adult Jews, who, upon their profession of the Christian religion, are renounced and refused any assistance from their brethren: they have established a printing office, which has furnished employment for a number who have conducted themselves with propriety. Others, who are abandoned and persecuted for their religion, are employed by the Society in a Cotton Manufactory. They have also commenced a Sunday School for the benefit of those adult Jews who may be disposed to attend; as many of this people are deplorably ignorant, and very few, comparatively, are instructed in the English language: and that no occasion may be lost of supplying a Jew with a copy of the holy Scriptures in the language in which he is able to read them, the Society have purchased, for occasional distribution, a number of Bibles and Testaments in the German and Portuguese languages.

The London Society publish annually a Jewish Repository, or monthly communication, respecting the Jews, which commenced January, 1813, and is continued to the present time*. It contains papers on all subjects connected with Judaism, Jewish affairs, or Hebrew literature. They are collecting all the writings and opinions of ancient and modern Jews, with a view to answer and expose them. They recommend the study of Jewish history: "This people," say they, "as a nation, are too little known; it would be eminently serviceable to us all, as Christians and Gentiles, to know how that nation is degraded—how treated by Christians." Hence they consider it their indispensable duty to acquaint themselves with the manners, customs, habits, and prejudices of this people, both ancient and modern; and above all, to take care to refute and expose all the errors and absurdities of their present mistaken opinions†. Agents are employed by the Society for the purpose of ascertaining the present state of the Jews on the continent, and distributing religious Tracts among them. These Tracts, which are written expressly for their use, are generally gratefully received by them; and the Jews on the continent appear to have an increasing disposition to inquire into the truth of the Christian religion.

The London Society is founded on a principle, in which the Established Church and Christians of various denominations of Dissenters can cordially unite. It is their plan to limit themselves to the simple object of convincing their Jewish brethren, that *Jesus is the Messiah*, the *Saviour of the world*; leaving them, when thus instructed, to search the Scriptures, and judge for themselves respecting all inferior points on which Christians themselves are not agreed.

On April 7th, 1813, the first stone of the Episcopal Chapel School and Asylum‡, at Bethnal Green, was laid by his Royal Highness the Duke of Kent, the patron of the London Society. The Lord Mayor and Sheriffs, and each of the Lords and other Vice Presidents, took a part in the ceremony, which was performed in the presence of nearly twenty thousand spectators. An appropriate prayer was read, and the divine blessing fervently implored upon the erection of the Chapel, which was dedicated to the conversion of Israel. On this occasion the benevolent spirit of Christianity rose superior to the narrow restriction of denomination and party. The prelates of the National Establishment, and ministers of various denominations of Dissenters, united in their prayers and exertions for the salvation of Israel; and in the pure, disinterested, Catholic spirit of the Gospel of Christ, the dissenters cheerfully contributed to build an Episcopal chapel.

The Rev. Dr. Collyer observed on this occasion, "We are now realizing the feeling which St. Paul entertained when he said, *henceforth I know no man according to the flesh*. I know him no more according to his denomination,

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* In 1816, the plan of this work was enlarged, and a new title substituted, viz. The Jewish Expositor, or Friend of Israel

† At an early period of the Institution, it became an object of the London Society to collect a Library, consisting of all those works on Hebrew literature which are of highest repute among the Jews, and most nearly connected with the Jewish and Christian controversy.

‡ This building was designed to be at once an Asylum and House of Industry for indigent converted Jews.

I know him only as a follower of Jesus Christ. We are giving one another to see, that as the children of a common parent, and above all, as Christians and followers of a common master; the real points of our difference are very few, those of our agreement are incalculably numerous. It is not possible in the present world to produce uniformity of observance, but it is absolutely unnecessary. How is the prayer of our Lord Jesus Christ answered on these and similar occasions, that all his disciples might be one, even as he and his father were one. When Jesus Christ was stripped of his robe at the foot of the cross, the soldiers would not divide it; they spared it because of its beauty, and said, 'Let us cast lots for it.' Let it then never be said that Christians in the nineteenth century are dividing that mantle which heathens spared."

On 16th of July, 1814, the Episcopal chapel, erected by the London Society at Bethnal Green, was opened under a license from the Right Rev. the Lord Bishop of London. Thus a year which was signalized by the restoration of an interval of peace to the bleeding nations of Europe, was likewise distinguished by the opening of the first Christian place of worship which has been erected for the peculiar use of the descendants of Abraham, since the period of their dispersion among all nations on the final destruction of Jerusalem by the Romans. The chapel has been well filled, and though many of the unconverted Jews do not usually attend it, yet on some occasions there has been a considerable number. There is reason to believe that the chapel has proved very useful to the Christian inhabitants of that quarter of the suburbs of the Metropolis. The Society confidently hope that the existence of so many converted Jews, collected in one congregation, under the patronage of the established Church, cannot fail powerfully to attract, and ultimately to command, the attention of the Jewish nation. The chapel is under the ministerial charge of the Rev. Mr. Hawtrey, one of the secretaries to the London Society, and a regular clergyman of the Church of England.

The benevolent exertions of the London Society in behalf of the Jews, have roused the attention of the Christian world to the obligations of promoting Christianity among this long persecuted and suffering people; and excited a strong sensation among the Jews themselves: several hundreds, perhaps thousands of them, having become possessed with the sacred spirit of inquiry after truth, assemble in greater or less numbers to hear the Gospel preached, with a view to its adoption, if convinced by the evidence that Jesus Christ was their expected Messiah. In 1815, one hundred and forty two Jewish children had been educated in Christian principles by the Society, with the consent and request of their parents, and they are willing to receive as many as the Jews will intrust to their patronage. Fifty-nine persons have been initiated into the Christian Church by baptism. A number of Jews are preparing themselves for the ministry, who, it is hoped, will be eminently useful in preaching to their brethren. The Institution has received the zealous support and cooperation of numerous Auxiliary Societies, which have greatly increased in different parts of the United kingdom; among which, there is one in Scotland, and two in Dublin; one consisting of ladies*, the other of gentlemen. At Bristol there is also an Auxiliary Society; and the clergy in that city have begun to imitate the example of their brethren in London, by opening their Churches for monthly lectures on subjects relative to the Jews. New correspondences have been opened in England, Scotland, and Ireland, and some literary characters of the highest respectability in the different universities, have enrolled themselves as subscribers and corresponding members.

The converted Jews have formed a Society called the *Children of Abraham*, who held their first anniversary meeting, in 1814, at the Jew's Chapel. This Society meet once a week, in the name of Jesus Christ, for religious instruction, and offer their supplications to the God of Abraham for themselves, and their Jewish brethren. Several Christian friends assemble and unite in prayer for the house of Israel, and the extension of the Messiah's kingdom.

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* There is a large number of ladies' Auxiliary Societies in various parts of Great Britain.

A number of excellent sermons have been preached before the London Society, to animate and assist them in the great object of converting the Jews. The following extracts are selected from a discourse of the Rev. J. W. Cunningham, Vicar of Harrow, and an author whose ingenious publications have obtained great celebrity in New England. His sermon is on Numbers xxiii. 8. "How shall I curse whom God hath not cursed; or how shall I defy whom the Lord hath not defied?" After detailing the awful and mysterious character of Balaam, Mr. Cunningham proceeds to show, that there has been in all ages a striking opposition between the designs of God and the conduct of men towards the Jewish people. Under this head, he notices the persecution the Jews have suffered, and describes the manifestations of divine mercy towards this favoured people at different epochs in their history; and observes as follows:

"Let us now come to a fourth period, viz. to our own days. And here it is necessary to observe, that, notwithstanding the continued unbelief and disobedience of the Jews, the merciful intentions of God towards his prostrate people are as obvious and prominent now, as at any other period of their history. It is true that they are fallen—fallen as those must expect to fall who "'trample under foot the Son of God, and count the blood of the covenant an unholy thing"—fallen as you and I must expect to fall, if, when God stretches out the golden sceptre of mercy, we refuse to take hold of it. They are indeed fallen; but is the patience of God, therefore, towards them exhausted; has he no mercies in store for them; does he mean to leave them in the dust; shall the banner of falsehood for ever float upon the towers of the Holy City; shall the daughter of Zion sit for ever in her gates mourning and desolate? 'Search the Scriptures,' my brethren, unrol any page of the prophetical volume, and what do you find? Promises, I may venture to say, almost countless in their number, and immeasurable in their extent, renewing to the Jews the charter of their hopes, and triumphs, and joys; promising the Messiah for a King, and "the uttermost parts of the earth for their possession!" "I will strengthen the house of Judah, and I will save the house of Joseph: and I will bring them again to place them; for I have mercy upon them, and they shall be as though I had not cast them off; for I am the Lord their God, and I will hear them; I will hiss for them, and gather them; for I have redeemed them: they shall remember me in far countries; and they shall live with their children, and turn again." But it is needless to multiply extracts of this kind. They abound in the sacred volume. Whenever the harp of Zion sounds, the song of their future triumph is heard. Whenever the hand of prophecy rends the veil from future events, and displays to us the glories of the last days, it always points to the Jews as first in the procession of worthies—as leading the march of universal victory—as resuming their lost precedency over an evangelized world. The ultimate triumphs of Christianity itself are represented as, in a measure, suspended upon the conversion of the Jews. The world is to wait for them. The hand of eternal mercy is to be unchained only by their conversion. The earth is not to be watered by the richest dews of heaven, till the vine flourishes upon the holy hill."

Mr. Cunningham proceeds distinctly to state, and answer some of the objections which are made to the London Society for attempting the conversion of the Jews, and observes, "The principle on which the Society proceeds, is this: it discovers in the sacred writings a general injunction to preach the Gospel to all nations. No people being excluded from the blessing, the servant of God naturally searches out those points of the universe where his attempts are likely to be most profitably conducted. Amongst others, he finds a people partly mixed up with the mass of Christian society, and partly collected in the very centre of Europe; either living in the light of Christianity, or touching upon the confines of it. He finds moreover, that the conversion of that nation, thus eligibly circumstanced for instruction, is to precede the general conversion of the world. He discovers that this people have always been a peculiar object of the divine dispensations, and that almost every movement of Providence points to them. Is it then wonderful that their conversion should become a favourite object to the devout student of the Bible; that he should begin his labours at a point, where he knows that partial success will pave the way to the general success; that he should cheer his fainting hopes with looking on the star which God hath lighted up in the dark horizon of Judea; that he should follow its guidance, and should there choose to combat with unbelief, at the point where the triumph of faith is to be achieved."

Our eloquent author proceeds to observe, "It has been said by some, "We discover no particular encouragement to undertake the conversion of the Jews at the present moment, either in the circumstances of our own country, or in those of the world in general." "To this," says he, "I reply, that I do discover such encouragement. I discover it in the dislocation of the Mahometan power, which has always been the grand political barrier to Jewish restoration. I discover it in the concurrent testimony of the most able interpreters of prophecy, that the period for the restoration of the Jews is fast approaching. I discover it in the fact, that many of the Jews themselves entertain the same opinion. I discover it in the remarkable circumstance, which seems to be well authenticated, of many having manifested of late a singular disposition to migrate to their own land[*]. I discover it in the unprecedented facilities provided in our own age and country, by our commercial connexions, by our naval preponderance, and above all, by the very general spirit of religious zeal and enterprise which God has so mercifully awakened in this favoured country. I discover it in the means supplied for the operations of this Society, and the operations of other Societies; by the circulation of Bibles, and of Missionaries abroad, and by the erection of schools, upon a new and powerful principle, at home. I discover it in the fact of the almost instantaneous erection of a Society, combining so much of the virtue, talents, and wealth of the country, and successful beyond all hope in its application to public benevolence. These are facilities, my brethren, which, in my poor judgment, no individual can safely neglect to employ. These are calls which I, for one, am afraid not to obey."

"We have much lost time to redeem; many past injuries to cancel; many and countless obligations to this afflicted people to repay. As I stand here I seem to hear the voices of those Jews who evangelized the world, calling for some return to their country. I hear again the voice of *Him* who condescended to spring from a Jewish mother, and to dwell upon its favoured soil, calling upon us to teach all nations, "*beginning at Jerusalem.*" And hearing such invitations, I desire myself to obey them; and I feel it incumbent on me to say to you, Come, and let us join hand and heart in this great work."

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COMMUNICATED FOR THE CHRISTIAN HERALD.

The Epistle from the Yearly Meeting, held in London, by Adjournments, from the 24th of the Fifth Month, to the 2d of the Sixth Month, inclusive, 1815, *to the Quarterly and Monthly Meetings of Friends, in Great Britain, Ireland, and elsewhere.*

DEAR FRIENDS,

IN offering you the salutation of our love, we believe it right to acknowledge our thankfulness to the Author of all good, that we have been permitted to meet together. We have had again to rejoice in a sense of the goodness of Him who, by his presence, owned us in times past; and though sensible of the loss of the labour and counsel of some who have recently been removed from the probations of time, we have felt the consoling assurance that the Divine Power is both ancient and new. It is from this holy source that every enjoyment, both spiritual and temporal, flows; it is to the Lord Almighty that we are indebted for the blessing of existence, for the means of redemption, and for that lively hope of immortality which comes by Jesus Christ. To his service, then, dear friends, in obedience to the manifestation of his power, let us offer our talents; to the glory of his great and excellent name, let us devote our strength and the residue of our days.

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[*] The following anecdote is introduced with peculiar effect. "I remember," says Mr. Cunningham, "to have heard the late venerable Bishop Porteus, not long before his death, standing, as it were, upon the very verge of heaven, and thence, perhaps, catching some more than common glimpse of the glories within, use his expiring strength to stimulate his countrymen to become the apostles of the land of Israel."

The state of our religious Society, as transmitted from the several bodies which constitute this Yearly Meeting, has been again brought under our view. Accounts of the sufferings of our members, chiefly for tithes and other ecclesiastical demands, and for claims of a military nature, to the amount of fifteen thousand seven hundred and twenty-seven pounds, have been reported; and we are informed that ten of our young men have been imprisoned since last year, for refusing to serve in the local militia.

We are encouraged in believing that our ancient Christian testimony to the inward teaching of the Spirit of Christ, and to a free gospel ministry, not only continues to be precious to many, but is gaining ground amongst us. The sufferings to which we are exposed, are, through the lenity of our government, far less severe than were those of our predecessors. To some, however, we believe that these operate at times as a trial of their faith and love to the truth. We are disposed to remind such, that patience and meekness on their part, will tend both to exalt the testimony in the view of others, and to promote their own advancement in the Christian course.

The epistle from our friends in Ireland, and those from the several Yearly Meetings on the American Continent, have again convinced us that we are brethren, bound together by the endearing ties of Christian fellowship, desiring as fellow-disciples to follow the same Lord; and we feel, that there is in the Gospel of Christ a union that is not dissolved by distance, nor affected by the jarring contentions of men.

We are engaged tenderly to caution friends against an eager pursuit after the things of this life. We believe that many who begin the world with moderate views, meeting at first with success in trade, go on extending their commercial concerns, until they become involved therein to a degree prohibited by the precepts of Christ, and incompatible with their own safety. Thus situated, some may be tempted to adopt a line of conduct dishonourable in itself, and injurious to others. On this subject, we think it right to repeat some advice given by the Yearly Meeting in its printed epistle of 1771: "We warn all against a most pernicious practice, too much prevailing amongst the trading part of mankind, which hath often issued in the utter ruin of those concerned therein, namely, that of raising and circulating a fictitious kind of paper credit, with endorsements and acceptances, to give it an appearance of value without an intrinsic reality: a practice highly unbecoming that uprightness which ought to appear in every member of our religious Society, and of which therefore we think it our incumbent duty to declare our disapprobation, (and disunity therewith,) as absolutely inconsistent with that Truth we make profession of."—Epistle, 1771.

That contentment which characterizes the pious Christian, is a treasure which we covet for all our members; and we especially desire that those who are setting out in life may so circumscribe their expectations, and limit their domestic establishments, as not to bring upon themselves expenses which could only be supported by an imprudent extension of their trade. Care in this respect will enable them to allot more of their time to the service of their fellow-men, and to the promotion of the Lord's cause. We believe that, were parents to instil into the minds of their children principles of moderation and economy, suited to their future expectations, it would, under the Divine blessing, not only conduce to their preservation, but promote their safety and comfort in life. We are far from wishing to discourage honest industry; and further still from countenancing in any degree a spirit of avarice. We are not insensible, that the situation of many of our members is such as renders necessary to them a diligent attention to the concerns of this life. Christian simplicity and self-denial we would, however, earnestly recommend: these attained, the object which, in this respect, we have at heart for all our dear friends will be accomplished.

Amongst other deficiencies reported to us at this time, we have been pained in observing, that many appear to be still satisfied with attending meetings for Divine worship but once in the week. We lament in believing that, where indifference to this primary religious duty prevails in any, the spirit of the world hath obtained the ascendency in their minds;

for these we have often at former times expressed our concern, and now again entreat them to consider the privations of good to which they subject themselves, and those over whom their example prevails, in omitting this most reasonable service. The habit of constant attendance on these occasions, forms an important branch of the religious education of our youth; we are therefore desirous of impressing on the minds of those to whom they are intrusted, and who themselves may be diligent, to beware how they deprive their children of such opportunities on the week-day, even for the sake of the attendance at school.

It has afforded us much satisfaction to believe, that the Christian practice of daily reading in families a portion of Holy Scripture, with a subsequent pause for retirement and reflection, is increasing amongst us. We conceive that it is both the duty and the interest of those who believe in the doctrines of the Gospel, and who possess the invaluable treasure of the Sacred Records, frequently to recur to them for instruction and consolation. We are desirous that this wholesome domestic regulation may be adopted every where. Heads of families, who have themselves experienced the benefit of religious instruction, will do well to consider whether, in this respect, they have not a duty to discharge to their servants and others of their household. Parents, looking sincerely for help to Him of whom these Scriptures testify, may not unfrequently, on such occasions, feel themselves enabled and engaged to open to the minds of their interesting charge, the great truths of Christian duty and Christian redemption.

In considering this subject, our younger friends have been brought to our remembrance with warm and tender solicitude. We hope that many of *you*, dear youth, are no strangers to this practice, and to some, we trust, it has already been blessed. Hesitate not, (we beseech all of this class,) to allot a portion of each day to read and meditate upon the sacred volume in private: steadily direct your minds to Him who alone can open and apply the Scriptures to our spiritual benefit. In these seasons of retirement, seek for ability to enter into a close examination of the state of your own hearts; and as you may be enabled, secretly pray to the Almighty for preservation from the temptations with which you are encompassed. Your advancement in a life of humility, dedication, and dependence upon Divine aid, is a subject of our most tender concern. That you might adorn our holy profession, by walking watchfully before the Lord, and up-holding our various testimonies, was the care of some of our dear friends, of whose decease we have been at this time informed. *They* were concerned in early life to evince their love to the Truth; they served the Lord in uprightness and fear in their generation, and, in their closing moments, were permitted to feel an humble trust that, through the mediation of our Redeemer, they should become heirs of a kingdom that shall never have an end. Let their examples encourage you to offer all your natural powers, and every intellectual attainment, to the service of the same Lord, and patiently to persevere in a course of unremitting obedience to the Divine Will.

Now, dear friends, of every age and of every class, we bid you affectionately farewell in the Lord Jesus. Let us ever bear in mind, whether we attempt, under the influence of Christian love, to maintain our testimonies to the spiritual and peaceable kingdom of the Lamb; whether we attempt to promote the present and future welfare of our fellow-members and fellow-men; let us ever remember, that if we obey the Divine commandments, we shall do all to the glory of God; we shall always acknowledge that it is of his mercy, if we ever become partakers of the unspeakable privilege of the true disciples of Him who "died for all, that they that live should not henceforth live unto themselves, but unto him who died for them, and rose again." 2 Cor. v. 15.

Signed in and on behalf of the Meeting, by
WILLIAM DILWORTH CREWDSON,
Clerk to the Meeting this Year.

Extracts from the Report of the 22d General Meeting of the (London) Missionary Society.

(Continued from page 359.)

CHINA.

Mr. Morrison, our excellent Missionary in China, still occupies his important station, and pursues with unremitting diligence his studies and labours. He is not permitted publicly to preach the Gospel, nor can he openly distribute the Scriptures which he has translated and printed. They are, however, widely circulated, especially in the Asiatic islands. The late rebellion in China, has rendered the Government more jealous and suspicious than ever; so that not only the Roman Catholic religion and its professors have been opposed and persecuted, but all social meetings of a religious kind have been discouraged, lest combinations of a political nature should be formed. No edict, it should be understood, was ever issued against Mr. Morrison or his publications in particular; the edicts formerly referred to were directed against Roman Catholic books, and probably the restriction might be applied to the suppression of the sacred Scriptures themselves; but these were never circulated in such a way as to attract the notice of Government. Mr. Morrison wishes that an erroneous impression made on the minds of many on this head may be corrected.

Mr. Morrison is proceeding in his great work of translating the Scriptures into the language of the Chinese. During the past year, he has completed and printed the book of Genesis. The book of the Psalms was expected to be finished by the close of the year. The British and Foreign Bible Society, highly appreciating the importance of Mr. Morrison's labours, have added this year to their former liberal donations to him, the sum of *One Thousand Pounds.* This is the third grant to the same amount which has been made by this noble Institution, and the warmest thanks of this Society are certainly due to that respectable body for this additional aid.

Mr. Morrison and his colleague will now be enabled to print off, from the stereotype wooden blocks which are already formed, any number that may at any time be required, without composing the matter anew, as must be done when metal moveable types are employed; for whatever advantages the latter method may be supposed to possess, Mr. Morrison is decidedly of opinion, that for *standard books*, like the Scriptures, all that can be said in favour of metal stereotype, as used in England, applies with equal, if not greater force, to the Chinese wooden stereotype. It affords the Directors great satisfaction to learn, that the second, or duodecimo edition, of the New Testament, lately completed, and printed, (as Chinese books must be,) on Chinese paper, and bound up, may be afforded at the price of half a dollar, or two shillings and sixpence English.

The Directors are so deeply impressed by a sense of the vast importance and probable utility of widely diffusing the sacred Scriptures among the hundreds of millions who inhabit China, and the numerous islands of the Eastern seas, and so much encouraged by the liberal support given to Mr. Morrison and Mr. Milne by the Bible Society, that they have urged these brethren to use their utmost energies in the glorious work, promising to support them therein to the utmost of their power.

We have the pleasure of stating that Mr. Morrison's labours among his domestics have not been in vain. One man has been baptized, on a credible profession of his faith, and some others were inclined to declare themselves Christians, but were intimidated by apprehension of the consequences.

Besides these Biblical labours, Mr. Morrison is proceeding with the printing of his CHINESE DICTIONARY, a work sanctioned by the Directors of the Hon. East India Company, whose confidence in Mr. Morrison's talents is fully evinced by their undertaking to execute this expensive work at their own cost, and sending out a press, types, and a printer, to Canton for that purpose. Mr. M. has issued proposals for this publication, which we shall be thankful to our friends to circulate, for the purpose of procuring subscribers; the Company having generously given him, for his own use, the principal part of the impression.

We have pleasure in being able to state, that Mr. Morrison's CHINESE GRAMMAR, printed by the Bengal Government, is at length published.

Mr. Milne, the worthy colleague of Mr. Morrison, was remarkably successful in the acquisition of the Chinese language, and being obliged by the Portuguese to quit Macao, he visited, as was stated in our last Report, several of the Asiatic islands, especially Java, where, through the kindness of his Excellency Governor Raffles, he travelled about 1400 miles, distributing the New Testament in the Chinese language among all classes of people. By letters received from our Missionary in Batavia, we learn, with pleasure, that the holy book was not only received in a friendly manner, but that many have been attentive to its sacred contents. Mr. Supper, in his excursions, has frequently met with persons who have read the New Testament, were much pleased with it, and wished for a living interpreter. Indeed, so acceptable was Mr. Milne to the Chinese inhabitants of Java, that they styled him "the Chinese Minister," and expressed a wish for his return. It is probable that before this time he has paid another visit to the island.

It will be recollected that Mr. Morrison, finding that the public preaching of the Gospel is impracticable in China, that free intercourse with the natives is not permitted, and that even his continuance in the country is precarious, recommended it to the Directors to establish a mission either at Malacca or Penang. The former has been preferred, as affording a central situation, from which intercourse with China, India, Madagascar, and the Malayan Archipelago, may be readily maintained; where no restriction will be laid upon

Missionary exertions; to which Missionaries from various countries might retire in case of sickness; and above all, where pious young men, whether converted Asiatics or Europeans, might receive instruction preparatory to Missionary exertions. Influenced by these and other important considerations, which had much weight with the Directors, Mr. Milne, at the urgent request of Mr. Morrison, removed to Malacca during the last summer.

Mr. Milne has composed and printed, in the Chinese language, a History of the Life and Doctrine of Jesus Christ, which, in Mr. Morrison's opinion, is highly creditable to his talents and piety. He has also commenced a monthly publication, somewhat resembling the Evangelical Magazine, in which the great doctrines of the Gospel will be plainly stated, and such information communicated, as will render it interesting to the reader. Mr. Milne is greatly delighted with the arrival of Mr. Thomson, who was sent out to assist him, and hails this event as the commencement of a new Mission, the benefits of which he hopes will hereafter be extended to all the wide regions included in the name of India beyond the Ganges. He earnestly desires that more Missionaries may be sent out to him, and requests the Directors to solicit from the religious public the gift of books, classical and theological, to form a library for the Malacca mission.

JAVA.

Letters of a satisfactory nature have been received from Mr. Supper, who officiates as one of the ministers of the Dutch Church in Batavia. He has been appointed Secretary of the Java Auxiliary Bible Society, and has laudably exerted himself in the distribution of the English, Dutch, and Arabic Bibles, intrusted to his care, some of which have been sent to our Missionaries, Mr. Bruckner, at Samarang, and Mr. Kam, at Amboyna. It affords the Directors great pleasure to observe that in this and in many other instances, the efforts of the Missionary and Bible Societies are reciprocally useful to each other; for while the Missionaries are forwarded in their work by the Bibles they receive from the British and Foreign Bible Society, that institution is benefited by the labours of the Missionaries both in translating and distributing the Scriptures.

Mr. Supper informs us, that the Chinese Tracts sent him by Mr. Milne, were received by the people with unspeakable gratitude, some of them bowing respectfully to the ground, and kissing the books which they received: but he adds that the Arabians, as well as the Chinese, said, "We want teachers to explain these things to us."

We rejoice to find that, notwithstanding the respectability of the station which Mr. Supper occupies, he breathes an ardent desire to be employed more immediately in Missionary labours among the heathen around him, with many of whom, as well as with the Mahometans, he has freely conversed; and has reason to believe that many of them are disposed to receive a better religion than that which they now profess. He expresses a wish, that, by the appointment of a suitable successor in his Church, he may be at liberty to devote himself wholly to the conversion of the heathen; he also earnestly desires, that more Missionaries may be sent out to that great and populous island, which presents an immense field for their evangelical labours.

SAMARANG, (IN JAVA,)

ABOUT 200 MILES FROM BATAVIA.

Mr. Bruckner is at present one of the ministers in Samarang. He deeply laments the low state of religion among the people. They are generally ignorant of the Gospel, inattentive and indifferent. He has, as yet, no evidence of the usefulness of his ministry; but he encourages himself with the hope that, after he has acquired the language of the country, he shall be able to devote himself to the proper work of a Missionary. Mr. Bruckner has visited the south-east part of Java, where he found hundreds of persons called Christians, but who, from the want of religious instruction, are deplorably ignorant. He mentions the arrival of Mr. Trout, a Baptist Missionary, who is learning the Malay language, and with whom, he says, he hopes to proceed, hand in hand, in the work of the Lord.

JUVENILE DEPARTMENT.

From the Christian Guardian, (published in London.)

Dear Sir,

The following letter was written last November, by a poor woman in L——l, to a young man in my parish. I trust it will be found a profitable and pleasant morsel for the lambs of Christ's flock, whom you are anxious to feed; and I am sure it must excite in all your readers a feeling of gratitude and love to Him who "out of the mouths of babes and sucklings perfects praise." I am, &c.

April, 13, 1816. W. W.

AN ACCOUNT OF A LITTLE BOY BORN NEARLY BLIND.

I wish to acquaint you with the character of your little nephew, John B. a little boy turned four years old. I need not tell you that he was almost blind from his birth, but I must inform you that he has the light and knowledge of God in Christ in a wonderful manner for one of his age. Some time ago he had the misfortune to break his arm. His first thought was to call upon the Lord; and he desired us to pray for him. His mother told him she would take him to a doctor; he said, "It is not a doctor I want, but that I may be prayed for, that God would bless me, and then the Lord will cure my arm."

It seems to me as if the Lord had begun a good work in his soul. He seems to have a great sense of the duty of prayer. We have a strong proof of his faith in prayer; I will give you an instance or two: his little sister Agnes fell out of the arms of his other sister one day; the child was much frightened, and screamed very hard. John took the alarm, and instantly got his hat and his sister's bonnet, (a child of three years old,) and was hurrying out of the house with her. His mother inquired where he was going in such haste. He said; to Mrs. M. that they might pray for Agnes, for he was afraid she would die. His mother told him Mrs. M. was not at home, and that she hoped Agnes would be better soon. Not long after, missing John, she went in search of him, and found him up stairs, kneeling by the bedside, praying very earnestly. She heard him say, as she approached the room, "O Lord God, thou art my salvation; help thou me, and bless Agnes." She, interrupting him, asked him what he was doing. "I am praying to God for Agnes," answered he, earnestly, "that she may live; for it will be of no use to pray after she is dead."

About a month ago, on the sabbath-day, he said to his father, "Go to hear Mr. ——, (a clergyman who preaches at ——,) and then you will be a good man; for I prayed this morning that the Lord would make you a good man." His father begged to be excused; but John's entreaties were so strong and powerful, that he could not resist his importunity, but went with him. Ah, my friend, when I think of the goodness of God in his dispensations towards the children of men, I am lost in wonder, love and praise: "Out of the mouths of babes and sucklings," the Lord saith, "my praise may be perfected." To think that a child like little John should take a father by the hand and lead him to hear the sound of the Gospel preached! And I know you will rejoice when I tell you, that the father and mother have gone ever since. I have some hopes they will be brought in, for Mr. —— is a faithful minister of the Gospel, and I hope his labours will not be in vain in the Lord.

Benefits of the Abolition of the Slave Trade.

From the Ninth Report of the African Institution in Great Britain, it appears that since the abolition of the slave trade the importation from the Gold Coast alone, (a space of 250 miles,) into Great Britain, has been double the amount of the importation from the whole Slave Coast of Africa, (an extent of 5800 miles,) prior to that event. And, from the single river of Sierra Leone, the imports in Great Britain were nearly, and the exports to the same river fully, equal to the imports and exports, (exclusive of the slave trade,) of the whole extent of the Western Coast of Africa prior to the abolition of that traffic.

* * *

DOMESTIC.

'The Western Monitor,' of Aug. 16, contains an animating address "to the Christian People of every denomination in the Western Country, but especially in Kentucky," making honourable mention of the *American Bible Society*, and soliciting a meeting of the friends of Bible Societies to be convened at Lexington on the 26th of September, "for the purpose of taking into consideration the expediency of forming a Bible Society upon extended and catholic principles, which shall be *auxiliary to the American Bible Society.*"

* * *

Extract from the First Report of the Saratoga County Bible Society, read before the Society July 10th, 1816.

One year has not yet elapsed since the organization of our Society, and already have we the means of distributing nearly six hundred Bibles among our destitute friends and neighbours in different parts of the county.

It will doubtless be recollected by most of us, with sentiments of gratitude, that the Bible Society of Union College presented us with fifty Bibles for gratuitous distribution. These were disposed of to the several departments of the Society in the following manner, viz. To Ballston, Moreau, Stillwater, Milton, Northumberland, and Charlton *three each.* To Hadley and Halfmoon, *ten each.* To Galway, *twelve.*

We are happy in casting our eyes over the reports of sister institutions in different parts of the State and of the United States, to discover an ardour in the prosecution of the great object before them, which is honourable to the Christian character, and calculated to give efficacy and success to exertion.

But above all, we hail you, Brethren, on the most auspicious event which has ever commanded the attention of our American Israel—The Organization of the AMERICAN BIBLE SOCIETY. The religion of the Prince of Peace hath now received a national recognition, and God in mercy hath enabled us to wipe our reproach away. We now stand in an honourable religious rank among the nations of the earth, and in future shall combine our efforts with theirs, in accomplishing, as instruments in the divine hand, the sure word of prophecy, in causing the radiant light of truth to dissipate the darkness that covers the face of the earth, and envelops millions of the human family. With this noble institution, with which are connected wealth, talents, and influence, we are invited by its constitution to co-operate, so far as respects our surplus revenue. We are permitted also to enjoy the privilege of membership, and by our officers to take a part in their deliberations and decisions.

In view of this mighty national effort, let us thank God and take courage, and contribute to the extent of our abilities to diffuse the knowledge of his will to the remotest parts of the earth. By order of the Board,

SAMUEL BLATCHFORD, *President.*

GILBERT M'MASTER, *Cor. Secretary.*

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At the semi-annual Meeting of the Saratoga County Bible Society, convened at Saratoga Springs, July 10th 1816.

The Constitution of the American Bible Society having been read, the following Resolution was submitted by the Board of Managers to the Society, and was unanimously adopted, viz.:

Resolved, That this Society become from henceforward auxiliary to the American Bible Society, upon the terms contained in the third article of their Constitution.

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At a meeting of the New-Jersey Bible Society at Princeton, on the 28th Aug. 1816, the following article was added to their Constitution, by a unanimous vote :

" This Society will, from the present time, become auxiliary to the American Bible Society, by placing its surplus revenue at the disposal of the American Bible Society."

The New-Jersey B. S. also voted a donation of 500 dollars to the national Institution.

The Georgia Bible Society have likewise become auxiliary to the American Bible Society, and made them a present of 500 dollars.

Besides the three Societies above mentioned, we have received information of the following auxiliaries, viz.:

The Fayetteville Auxiliary Bible Society, (of N. C.) recently instituted; The Stamford Bible Society (Connecticut) ; and the Female Auxiliary Bible Society of New-Haven, also lately formed ; making in all 29 auxiliaries to the American Bible Society, known at the present time.

By unanimous votes, The New-York Bible Society and the Auxiliary New-York Bible Society have united in giving the stereotype plates of the Bible, lately executed for them, to the American Bible Society.

These plates, together with their furniture for printing, cost upwards of 3250 dollars; of which 100 dollars was granted by the Frederick County Bible Society of Virginia; 955 dollars by the British and Foreign Bible Society; and the remainder, about 2200 dollars, was raised in this city.

The city of New-York has, including the sum last mentioned, now contributed between 7 and 8000 dollars to the American Bible Society.

THE

CHRISTIAN HERALD.

VOL. I.] *Saturday, September* 14, 1816. [No. 25.

TWELFTH ANNIVERSARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

THE Chancellor of the Exchequer, having moved that the Report be adopted and printed, spoke as follows:

"My Lord,

"I am sure it would be wholly unnecessary for me to use any argument in support of the motion I am about to propose, for receiving and printing the Report we have just heard: but it may not be altogether superfluous to express, in a few words, the pleasure and admiration with which, in common, I am convinced, with every other gentleman present, I have listened to the facts it contains. It appears to me, indeed, (if I may be allowed to judge of the feelings of others by my own,) that the pleasure of attending a Meeting of this kind, though not less delightful than it has ever been, has somewhat changed its character, and is of a more calm and tranquil kind than it was some years ago. In the early Meetings of the Society, though we had much to excite feeling of gratitude as well as hope, it was impossible totally to subdue the apprehension that the rising Society might be crushed by opposition, stifled by inveterate, though groundless, prejudice, or expire for want of support, amidst the apathy and indifference to all religious feeling which appeared so generally to pervade the nation. We could not suppress a recurring doubt, whether, after the lapse of so many ages and generations, during which the progress of the Gospel had been checked, and while its outward acknowledgment remained, at the best, only stationary, its inward and real efficacy had suffered deep and fatal inroads, at one time from superstition, and more recently from the wide-spreading influx of irreligion and infidelity, it could be reserved for our own times to witness that establishment of divine truth, which, though we had the authority of revelation to rely upon, as ultimately certain, was invisible in its approach, and hidden from us as to the time and circumstances of its accomplishment. But for some time past, and above all at the present moment, these apprehensions and doubts seem dispelled by a joyful certainty, and to leave no room for any other emotions than those of admiration, gratitude, and universal love. We see the Gospel rapidly extending itself into every region of the world, and we feel ourselves, in however humble a degree, and with whatever unworthiness, the instruments of so glorious a work. We not only discern the dawn, but see the rapid diffusion, and almost the bright effulgence, of the light of heaven.

"If then, as I trust, we have the happiness to witness one of the great eras of the establishment of Christianity, we have abundant reason for additional gratitude, in one circumstance in which it has differed from those which have preceded it. In the former great periods, of the first promulgation of the Gospel, and the restoration of pure religion at the Reformation, the progress of truth was opposed by every effort of human policy and power. Amidst savage wars, and unrelenting persecutions, religion obtained her painful triumph. But we now behold her progress unopposed, (except by the harmless weapons of mistaken controversy,) and wherever public authority has interfered, it has been, not to check, but to encourage and support it. *The Kings of the earth have indeed stood up, and its Rulers have taken counsel together*, but it has not been *against the Lord, and against his Anointed*; it has not been to extinguish the light of the Gospel in the blood of its professors; but to acknowledge its authority, and extend its influence.

"You will perceive, my Lord, that I am particularly alluding to a very remarkable transaction, which has distinguished the past year; and which differed so widely from diplomatic forms, and from the principles of ordinary policy, that it is not surprising that at first it should have excited some degree of jealousy and suspicion; I mean the Secret Treaty, concluded and signed at Paris, by the Emperors of Austria and Russia, and the King of Prussia. The confused and imperfect notions of this proceeding which at first crept out, naturally occasioned curiosity, and even alarm, rather than confidence; but to those who had the opportunity of being acquainted with the real and genuine history of this arrangement, and of knowing the sincerity and integrity of the principles from which it originated, it afforded the gratifying, and hitherto unprecedented spectacle, of an union of Christian Sovereigns, differing in their respective modes of religious persuasion, but agreeing in a public recognition of the divine authority of the Gospel, and binding themselves by a solemn compact, to adopt its precepts as the rules of their policy and conduct. I feel it my duty to add, that, though legal and constitutional difficulties prevented the Sovereign of this country from acceding in form to this Treaty, yet this Government was confidentially acquainted with every stage of the proceeding, and fully concurred in its principles and spirit. It was not, however, till the return of the Emperor of Russia to St. Petersburgh that it received the fullest elucidation. When we learn from the Report we have heard, the zeal with which that great Sovereign entered into the concerns of the Bible Society, it becomes impossible longer to hesitate as to the real sentiments and intentions of his heart, in the transaction we have been considering. In giving the Bible to every nation of his vast dominions in its own language, he fixed the real and most appropriate ratification to the Christian Treaty.

"Nor ought we, though the Emperor of Russia has assumed that pre-eminence in this great work to which the extent of his dominions, and the great extent of his power entitle him, to forget the services of other Sovereigns and Princes of Europe recorded in the Report. Even here we cannot stop. It is not to Christian Princes only that we owe acknowledgments for a reverent reception of the Gospel, and willing aid in its diffusion. The Persian and Tartar, the Mahomedan and the Heathen; even the Jew, appear to lend a ready assistance in the distribution of that divine book, whose doctrines we may hope its heavenly Author is opening their hearts to receive."

This Resolution was thus seconded by the **Bishop of Gloucester**:

"I thank my Right Honourable Friend that he has made this motion in so ample a manner, as to make it necessary for me to say only a very few words. I rejoice to find, that, though the pressure on the country has been great during the last year, yet charity does not fail. Opposition has been revived, but it has been ably and decisively defeated. Indeed, facts begin now to speak. We find many examples of the practical results of disseminating the pure Word of God. At the first origin of the Society, as the plan was new, men naturally reasoned on the probable tendencies of it. Different men argued in different ways. One set of persons argued on the probability of its lessening the circulation of the Book of Common Prayer, and endangering the safety of the Church. The friends of the Society, on the contrary, conceived that its tendency would be to increase the general regard for the Formularies and Authorities of the National Church, while it promoted true piety and virtue among our people. And now have facts confirmed or overthrown these opposite reasonings? The circulation of the Prayer Book has not been lessened: it has, on the contrary, greatly increased, during the whole period since the formation of this Society: a sufficient evidence that the Established Church is more firmly seated in the affections of the community. The forebodings of those who argued on this side of the question are now absolutely forgotten. In the mean time, the other tendency which the friends of our Society thought to be the most probable begins to appear. The effects of the Bible are becoming daily more and more visible. And what are these effects? Let the Report of the Southwark and the Westminster Auxiliary Societies—let the testimony of our excellent Foreign Secretary declare. The drunkard becomes sober, the profligate chaste, the swearer fears an oath. May the God of the Bible grant that this tendency may increase year by year! May the time come, when the word of God shall be in every heart an incorruptible seed, which shall bloom and blossom here, and bring forth fruit to everlasting life."

C. **Barclay**, Esq. M. P. for Southwark, moved the Thanks to the President. Amongst other things, he observed,

"When I look around me and see by whom I am supported, I feel that it would be an act of great presumption, were I to detain this Meeting by entering at any length upon the rapid progress which this Society has made, or the inestimable benefits which it has conferred upon mankind; but I cannot help calling to the recollection of the Meeting, the place which I have the honour to represent, not merely on account of the large sum which it has remitted to the Parent Society, but on account of the means by which that sum has been collected. Out of the 2500*l.* which has been stated to be the amount of its subscription, I believe that more than 2100*l.* has arisen from the Bible Associations, and the subscribers of One Penny per week. This is a most striking proof of the efficacy of Bible Associations; and I cannot too strongly recommend them, as I fully believe that we must look to them as the principal source of our future income. They likewise have another, and a very strong claim upon our patronage; as the system which they have adopted of visiting the families in their several districts creates that union and connexion between the different ranks of society which must inevitably produce affection and good will one towards another, and stimulate the lower classes to an orderly and regular conduct, by bringing them more directly under the view and superintendence of their wealthy and independent neighbours."

The **Bishop of Cloyne** moved Thanks to the Secretaries. Having introduced the subject with some appropriate remarks, he added,

"Here I should sit down, if an event had not happened, though in a distant part of the world, since I had last the pleasure of meeting you, which has left so strong an impression upon my mind of the effect that can be produced by the Bible, that I must beg leave to say a few words on that occurrence.

"It cannot be unknown to any of you, that one of our common sailors, unassisted by any knowledge but what the Bible gave him, has found himself, by peculiar circumstances, placed at the head of a community in one of the scattered islands in the South Seas. The whole Society looked up to him as their civil and religious Legislator; and assisted by his Bible alone, he taught them simply what the Bible taught him, the knowledge of God, and of Jesus Christ whom he has sent. They all know the Creed and the Lord's Prayer: their first employment at sun-rise is to repeat that prayer, and to bless their Creator for giving them another day; and at their meals they continue the pious custom, once universally followed here, but now I fear growing too much into disuse, of thanking God for furnishing them with food, and for giving them health to enjoy it. The young people marry as soon as they are of a marriageable age, and a portion of ground is given them to cultivate for themselves. When it was asked, if any instance of licentiousness had occurred among them, it was answered, not one; if any quarrels or fighting, they replied in their simple language, 'a few battles of the mouth.' Their religion was the pure Word of God, and their practice corresponded with it.

"No dispute, whether Calvin or Arminius was in the right; no contests between Sub-Lapsarians and Supra-Lapsarians; but religious, as well as civil peace dwelt among them; and a form of society existed, which has been fancied indeed by Poets in their dreams, and by Philosophers in their closets, but seems never to have existed upon the earth since the times of the first Patriarchs, a community without quarrels and without vice.

"Let me ask what has produced this singular effect: the Bible—the Bible alone—the Bible without notes.

"Go on then, Gentlemen, disperse your Bibles without notes in every language, and to every people under heaven. The harvest may vary as the soil is warmed by a cheerful sun, or chilled by the rains and frosts of winter; but wherever the Word of God is sown, there will a harvest be reaped, whether it be 'of twenty, or of thirty, or of a hundred fold,' as it pleaseth him who directs all things for the good of his creatures.

"Anxious to join my thanks to all who assist us in this great work, and conscious how much the exertions of our Secretaries have been essential to its success, I therefore move that thanks be given," &c. &c.

The Rev. John Owen came forward, and stated, he appeared before the Meeting, by desire of his colleagues, to acknowledge both for them and for himself, the resolution of thanks, with which, at the close of the twelfth year of service, their labours in the Society had this day been honoured. It was the wish of the Secretaries, on occasions like this, to be considered as simply ministerial.

"To the vote of approbation, so unanimously and affectionately conveyed, neither his colleagues nor himself could pretend to be insensible. He would, however, candidly say, that if those labours, under which, accumulating, as they did, from year to year, he was sometimes apprehensive of sinking, had been thought to give him some claim to their favour, he would wish to receive his recompense from them, not in the ensnaring tribute of personal applause, but in the wholesome and gratifying return of a vigorous, persevering, and *prudent* co-operation.

"He said a *prudent co-operation*: for as the country was now roused to uncommon exertions, it would require a corresponding degree of prudence and discretion to direct those exertions to the attainment of their object. How secure the Society was against injury from opposition, had been sufficiently proved by the events of that hostility with which it had been so frequently, but hopelessly assaulted. If it should suffer as little from its friends, as it had done from its enemies, its prosperity would be complete, and its glory unalloyed. He trusted he should be excused, if, from a zeal for its honour, he urged upon all who took a share in its concerns, the importance of acting in such a manner, as to secure for it the continuance of its present high and unblemished reputation. No language which he could use would be too strong to express, how much it behooved the Members of the Institution, in every part of the Empire, to bear in mind, in all their administrations, the sanctity of its character, and the sublimity of its end: to advocate its interests in the spirit of meekness, sobriety, and devotion; and to abstain from every measure which might be likely to compromise what was due to the acknowledged proprieties of age, condition, and sex. On the *last* of these topics, he confessed, he felt not a little anxiety; and he should be unfaithful to his trust, if he allowed himself altogether to conceal it. To the admission of females into a participation of the labours and the triumphs of the Society, he was decidedly friendly. The good effects of it were too apparent to be overlooked, and too important not to be highly appreciated. But with every desire to have the energies of females drawn forth into exercise, he wished them to be employed in a manner comporting with that delicacy which has ever been considered as characteristic of the sex, and which constitutes one of its best ornaments, and its strongest securities. He wished their co-operation to be active but unostentatious; like the blood which circulates unobserved through every part of the frame, and which is only to be seen in the hue of health which it imparts to the countenance, and the vitality and vigour which it communicates to the system.

"For his own part, he felt, and desired still more to feel, the serious responsibility of his connexion with the Society. It was the wish nearest his heart, and he was sure he might say the same of his colleagues, to approve themselves, in their respective departments, 'as Ministers of God;' 'by pureness, by knowledge, by long-suffering, by kindness, and by love unfeigned.' They were willing to serve the cause on the terms they had hitherto done, and to abide by the consequences with which that service has been attended—'by honour and dishonour; by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet posessing all things."

Extract of a letter from Mr. Paterson.

Petersburgh, 28th September, 1815.

"In a short tour from Petersburgh, we fell in with a Colony of Cossacks, consisting of about ninety persons, who are in these quarters *for the word of God and the testimony of Jesus Christ.* They belong originally to the Don, and are of the sect of Duhabertzy*, of whom you will find some particulars in Pinkerton's Greek Church. Since they came to Finland, they have had no books among them, not even a single copy of the Scriptures. We had a long conversation with one of them, who could not read, and yet he answered all our questions in the language of Scripture. We asked if they had any priests among them? He answered, '*Yes, we have a Great High Priest, who is holy, harmless,*' &c. Have you baptism? '*We are baptised with the Holy Ghost and with fire.*' Have you Communion? '*We have communion with the Lord Jesus daily.*' Have you churches? 'I hope you do not think that churches are built of wood and stone; wherever two or three are met together in Christ's name, there he has promised to be with them; and *there*, is a Church of Christ. We have now conversed about God for more than an hour, and are of one heart and one soul, *we* are a church when you will. With the so called churches we can have nothing to do, as they admit drunkards, &c. &c.; but a Church of Christ is holy, and all its members must be so too. You will find no such people among us.' What is your opinion of the new birth? reading to him the passage in John iii. 'We are born the first time when we are born of our mother, but the second time when our hearts are changed by the word and spirit of God, when we are led to hate what we loved, and love what we hated formerly, when we give over living in sin; not that we are perfect in this world, but we have no pleasure in sin as before.' What do you think is meant by being born of water and of the spirit? 'By water is not meant baptism, but the word of God; for we are born of the incorruptible seed of the word which liveth and abideth for ever; and as it is the Spirit by whose operation this is effected, so we are said to be born of the Spirit; that which is born of the flesh is flesh; so you see we are not Christians or born again as we come into the world, we do not inherit it from our parents.' But seeing you cannot read, how came you to know all this? 'I wonder you ask such a question. Has not Jesus promised to be with his people always, to the end of the world; and has he not promised to give them his Spirit to teach them all things? He has said, when you are brought before governors and kings for my sake, take no thought how or what you shall speak, for it shall be given you in the same hour what you shall speak; now I believe the promise. I have often been called to answer for my religion, and I have always found Jesus true to his word. And there now, when called to come before you, I prayed God to fulfil this promise to me, and he has done it. You see I speak freely, and you seem satisfied with me. You are the first we have ever met with in this place who understood us. You must be taught by the same spirit.' Can any among you read? 'There are some among us who can read: but you seem to lay much stress on reading and being learned: Jesus Christ had no other learning than his parents taught him, and the apostles were unlearned men. It is enough if we are taught of the Spirit.' We asked him if he crossed himself before these pictures? he replied, '*That* we cannot do; you know the commandments;' and here he repeated the first and second. Are you obedient to the laws? 'As far as they do not interfere with our religion or our faith. We have sworn allegiance to our Emperor, and we serve in the army.' You are called Duhabertzy? 'Our gracious Emperor has been pleased to call us so, and we submit. We call ourselves true Christians; we are the same as from the beginning.' Are there many on the Don of your way of thinking? 'Oh yes, many thousands; but they are afraid to show themselves, or to avow their opinions.' Have you been persecuted? 'If any man will live godly in Christ Jesus, he must suffer persecution.' We then related to him what was going on in the religious world, and made him acquainted with the Bible Society. I wish you had been present while we related these things to him. He seemed to awaken as out of a dream: a heavenly joy beamed from his countenance, which melted our hearts. At last he exclaimed, 'Now he is near. We have long been expecting him to come, and long been convinced it could not be far distant, but never believed that such preparations were making for his coming. No person has ever told us of these things. I will go home to my church, and relate to them all these glorious things. How will my brethren rejoice when they hear them.' We gave him a Russian Testament, and some of our Society's publications to carry home with him to his brethren, as he always called them. It seems they have all things common, or nearly so. Their conduct is most exemplary: they have a good report of all men, even of their enemies.

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* Spelt *Duhuborlsi* by Pinkerton, in his Appendix to the Present State of the Greek Church in Russia, p. 305.

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Extracts from the Report of the 22d General Meeting of the (London) Missionary Society.

(Continued from page 381.)

AMBOYNA.

Mr. Kam, who went out with Mr. Supper and Mr. Bruckner, was appointed to labour for a time at Sourabaya, where the people professing Christianity had long been destitute of divine ordinances. From thence he proceeded to Amboyna, the chief of the Molucca islands, where he statedly resides and officiates as pastor of the Dutch Church. There also the people had long been in a destitute condition, the Lord's supper had not been administered for about thirteen years. Bibles and Testaments, he says, are much wanted; he is of opinion that 20,000 copies are requisite for the full supply of the people, and that they would readily be purchased by them.

Mr. Kam was supplied by Mr. Morrison with a good number of Chinese Testaments, which he has had an opportunity of distributing among the Chinese in Amboyna, and by whom they were thankfully received.

Mr. Kam is applying himself to the Malay language, and much wishes that several young men who are acquainted with it, may be sent out, as he judges that there is abundant room and occasion for many labourers.

CEYLON.

No material information has been received from Ceylon during the past year. Mr. Palm continues in the Dutch Church at Columbo. Mr. Ehrardt and Mr. Read superintend some schools; but the Directors do not think it expedient to support them merely in that capacity. We rejoice to see that other Societies have turned their attention to this interesting island; and shall be glad to send more Missionaries thither from our Society, as soon as suitable persons can be obtained. It has been recently proposed to Mr. Thom, now at the Cape, to remove to Ceylon, for which station he seems to be peculiarly adapted.

INDIA.

The Directors will now proceed to report the general state of our Missions in India; that populous region of the earth which, on all accounts, claims our special regard; and to which the Directors, during the last year, have paid particular attention, by considerably increasing the number of the Missionaries.

BENGAL.

Too long has the northern part of India been neglected by us, not indeed for want of inclination to send Missionaries thither, but for want of suitable labourers, in addition to those whose assistance was required in the stations before established. About three years ago, Mr. May was permitted to settle at Chinsurah, a town on the west side of the river Hooghly, about twenty-two miles north of Calcutta. Here he applied himself, with diligence, to that work for which he has peculiar talents—the instruction of children. In our last Report it was stated that he had formed three or four schools in Chinsurah and Chandernagore, and that his method of conducting them was highly approved by many European gentlemen who had visited them; it was also suggested, that his plan of instruction, when matured, might possibly be generally adopted in that populous country. We have now the pleasure to state, that this expectation is realised; and that Mr. May has been encouraged to establish in that very populous neighbourhood *twenty schools*, containing *one thousand six hundred and fifty-one children*, among whom are 258 sons of Brahmins. These schools he regularly superintends; and in so doing, receives encouragement and support from the regular authorities of the country. Mr. May having the prospect of extending his operations still more widely, earnestly desires that one or two able persons, possessing a Missionary spirit, may be speedily sent out as additional superintendents. The Directors are happy to say, that they have already engaged for that purpose one who is strongly recommended to them, not only by his ministry, but by his zeal in similar services in the metropolis.

It is with peculiar pleasure that the Society accepted the services of Mr. Henry Townley, whose ardent zeal in the Missionary cause induced him to relinquish his ministerial engagements at Paddington, where his labours met with great acceptance, and where his prospects of comfort and success were unusually inviting. He is associated with Mr. Keith, one of the students from Gosport, with whom he lately sailed for Calcutta, which may justly be styled the metropolis of the East: where, in a variety of ways, there is ample scope for the exercise of their talents; and where, we trust, in addition to fellow-labourers of the Establishment, and of other denominations, they will be rendered abundantly useful, as instruments of extending the kingdom of Christ among the Hindoos and Mahometans.

MADRAS.

For a long time the Directors have been earnestly desirous of gratifying the wishes, and strengthening the hands of Mr. Loveless at Madras, by sending out an additional labourer. With great satisfaction they have just dispatched for that station Mr. Knill, formerly a student at Axminster, and recently at Gosport, whose disposition and talents, they trust, are well adapted to that important post, and of whose conduct as a Missionary, they indulge the most pleasing expectations.

Mr. Loveless mentions in his last letter, that he had 75 boys in a Missionary Free School, and that he had the prospect of forming a female school on the same plan. The arrival of Mr. Knill will probably enable him to adopt Mr. May's improved plan, and to extend his operations in like manner.

GANJAM.

Little of importance has occured at Ganjam, since the last Report. Mr. Lee's ill health has sometimes been such as to interrupt his labours; but when he wrote last he appeared to be completely restored. His ministry is attended by a considerable number of persons with apparent seriousness; but he laments the want of decisive evidence of success. He proceeds with his school, in which there are 24 native children; but on account of the general dread of being made Christians, he has not yet been able to introduce the reading of the Scriptures. Mr. Lee also attends once a week at the hospital, to instruct our sick and dying countrymen, many of whom he finds hardened by sin, and in a state of almost heathen darkness. He is still proceeding with his translation of the book of Genesis into the Telinga language. He much wishes for the assistance of another Missionary.

VIZAGAPATAM.

This important station has had to struggle with many difficulties. The death of those able and excellent Missionaries Cran and Des Granges, after having acquired the Telinga language, was a heavy loss. Since that time, Messrs. Gordon, Lee, and Pritchett, have laboured assiduously to support the mission; but Mr. Lee removed to Ganjam, and Mr. Gordon has been repeatedly attacked by a liver complaint, which has obliged him to take two voyages in hope of recovery; and there is reason to fear that he will be under the necessity of relinquishing the mission, at least for a time. It has pleased God also to remove by death Mrs. Gordon, who was a truly pious, amiable, and useful person. She died November 25, 1814, in her thirty-fourth year, after an illness of thirteen days; but she departed "enjoying the peace of the righteous, the support of the Gospel, and the anticipation of glory," leaving an affectionate husband and four young children to lament her loss.

Mr. Pritchett writes, that he is proceeding as usual in his work, but is not favoured with that visible success which he desires. He has baptised one woman, who appears to have been turned from her vain conversation to serve the living God, and to seek salvation through his dear Son. Some progress, though with difficulty, is made in the school; the average attendance is about fifty. A new school has been opened in a neighbouring village; but the people are terrified at the idea of becoming Christians. Under the present circumstances of this mission, it cannot be expected that great progress should be made in the work of translation; yet Mr. Pritchett is proceeding therein as speedily as he is able.

The Directors wishing to strengthen this mission, sent out, in the spring of 1815, Mr. Dawson, one of the Missionary Students at Gosport, who has joined Mr. Pritchett, and with Anandarayer, the converted Brahmin, will proceed with renewed vigour in their important work.

BELLARY.

We are happy to hear that Mr. Hands' health is re-established, and that he is enabled to persevere in his Missionary work. He cannot, he says, gratify us with an account of the poor Hindoos around him having openly embraced the Gospel; yet he is persuaded that many are convinced of its excellence and divinity, and are desirous of becoming better acquainted with it. The Gospels in the language of the country, together with Catechisms, have been extensively circulated, and have excited so much attention, that scarcely a day passes without several persons calling upon him for books, and making inquiries.

Mr. Hands occasionally visits the temples of the Heathen, at the seasons of their religious festivals, when he embraces the opportunity of distributing among them the word of life, and converses with them on its contents. On a long journey, he visited the native schools in the towns and villages, addressed the children, and supplied them with books, which in general were eagerly and thankfully received; and many heard, with attention, the glad tidings of the Gospel. We trust that these truly evangelical labours will not be fruitless.

Mr. Hands is assisted by Mr. Taylor, formerly of Madras; and in the course of a few months will, we trust, be further encouraged by the arrival of Mr. Reeve, one of the Missionary Students, who, with several other labourers for India, has just sailed in the ship Moira, Captain Kemp.

JEWS.

Extract of a Letter from the Rev. E. G. Nitlz to the Rev. Mr. Ramftler. Riga, Nov. 2, O. S. 1815.

DEAR BROTHER,

SEPT. 21, O. S. of this year, I wrote to you, and refer to what I then wrote. I now have it in my power to send you a list of the number of Jews in various countries.

1. POLAND. In Warsaw, 9700; in Posen, 3200; Polish Lissa, 3000; Kalisch, 1800; Rawitz, 1100; Geesen, 700. In Thoren, Jeowraelaw, Adelnau, Mezerlz, Schwein, Reiszen, Fraustadt, &c. are numerous congregations of Jews.

2. SILESIA. In Breslau, 2900. In Dyhenfurt, not many miles from Breslau, the Jews have a printing office and a foundery, for casting letters. In Glogau, 1900; in Festemberg, Zitz, &c. are also many Jews. About 11,000 Israelites are computed to inhabit this province.

3. GERMANY, 200,000. In Prague, 8000; Frankfort on the Mayn, 7000; Hamburgh, 3500; Altona, 2400, with two synagogues; Dresden, 1000; Berlin, 3600; Furth, 2680, with a college; Carlsruh, 340; Cassel, 490. In Frankfort on the Oder is a Jewish printing office. In Manheim, Hanover, Trewalde, Stettin, Sondershausen, Dessau, Halberstadt, Harzgerode, Vienna, &c.

4. KINGDOM OF PRUSSIA. Kœnigsberg, 800; Danzig, 730.

5. In HUNGARY, 75,500. In Presburgh, Neusaltz, Miskolitz.

6. In GALICIA, 80,000.

7. In the EUROPEAN PART OF TURKEY. In Constantinople, 80 or 90,000, with a Jewish printing office. Salonissf, 12,000; Spalatra, 1000; Kirk, Ekklesie, Napoli, and Romania, Livadia, Patras, in Achaia, Zanka, (1000,) Candia, Chios, Bucharest in Moldavia.

8. In ASIATIC TURKEY. In Aleppo, 5000; Hebron, 2700; Jerusalem, 11,000; Smyrna, 1200. In Saphat is a celebrated Jewish college.

9. In ITALY. In Venice, upwards of 4000; Ancona, 5000; Leghorn, more than 15,000; Rome, 9000.

10. In BOHEMIA live 46,000; and in Moravia, 27,000.

11. In INDIA, white and black Jews are very numerous.

12. In GRUSINIA, according to Staudlin's Ecclesiastical Geography, live many Israelites, who are employed in husbandry. In the Krimea, also, there are many Jews.

The following account is to be found in Mr. Reiney's description of the Caucasus, vol. ii. p. 76. "Great numbers of Jews reside in Georgia, especially in the province of Hartuel, even in some villages. They distinguish themselves materially from other Jews. They are not given to commerce and usury, are only employed in agriculture, and live like other Georgian villagers. They are subject to the same taxes and to the same vassalage; go also to war, and are distinguished from native Georgians only by their national descent and religion; of which, however, they observe nothing beyond the rite of circumcision, abstinence from pork, and some traditions. They have neither synagogues nor Levites, and are not regarded as genuine Hebrews, but as Canaanites, by the orthodox Jews." Perhaps they are descendants of the ten tribes of the kingdom of Israel.

It is certain that Jews, when they are experimentally convinced of the truth of Christianity, are likely to be the most useful and zealous apostles, at least among their own nation. In proof of this, Paul and some Jews converted in modern times, may be mentioned.

Though I must suppose that you, dear brother in the Lord, and the esteemed brethren of your much-valued Society, have much more extensive intelligence concerning our Jewish brethren in all parts of the world; the particulars above mentioned may, however, serve to supply what is deficient here and there. But were this not the case, it will tend to encourage you to persevere in your truly Christian undertaking, when you read, that, among the Christians on the Continent, there are such who have similar views and information concerning the Jews with you; which you will also see from the address to this people from our late friend Fickert. Amidst the various and great obstacles which impede missions among the Jews, even more than among the Heathen, with whom we have rarely to contend against deeply-rooted prejudices and antipathies, the prayer, "Thy kingdom come," is as needful for success as our daily bread is needful for the maintenance of our temporal life. In our Lord's hands alone a few loaves and fishes had power to satisfy some thousands. In spiritual affairs the case is similar. The disciples only distributed the bread. And what are we, dear brethren in the Lord! Ah! were we but at least as simple as the disciples were!

Even here we find Nathaniels and Nicodemuses among the Jews. Recently I gave to one, whom I number among the former, Jung's Letter of a travelling Jew, as he can read and understand German; but afterwards I found, much as this letter encourages its readers to search the New-Testament, that suspicion and rooted prejudice still prevent him from venturing upon so wholesome and needful an undertaking. The blessing depends not upon our willing and running, nor on the best suited and most prudent measures, but on the increase which the Lord gives. We, with our best knowledge and greatest activity, are and remain nothing! Ours is the strength of worms and the sight of moles.

If his fiat accompanies our work, to Him alone belongs the praise and adoration. May we, divested of all selfishness, live only to the Lord! May the Lord's blessing attend all your undertakings in extending his kingdom also among the Jews, that his name may be more extensively glorified among the nations, even by this memorable people. This purpose has been obtained by their dispersion among the Gentiles, and will be obtained anew by their conversion to Christianity, when it will please the Lord to revive this large field of dry bones.

TUSCARORA INDIANS.

Extract of a letter from a clergyman, dated Ontario, (N. Y.) 1st of August, 1816.

"I crossed the rapid river Niagara, and soon entered Lewiston on the American side, then proceeded about five miles along the ridge-road, and put up at the house of Deacon Childs, where I found a young Missionary by the name of Smith, supported by the ladies in Utica. An appointment was made the day previous to preach to the Tuscarora tribe of Indians. Accompanied by Deacon Childs, we arrived about 12 o'clock, mid-day, at the Indian village, and at the blowing of a large horn, about sixty Indians and Squaws collected in a new building erected for public worship. Among them was the famous chief called Sacarissa, venerable in his appearance, and Cusick, the pious, sensible Interpreter, besides several other chiefs. As this was an interesting interview, you will pardon me if I relate the leading particulars. First the men and boys entered the building, and with solemn countenances took their seats; the chiefs to whom I was introduced, took their seats in one corner of the building; Mr. Smith and myself took our seats next them, with the interpreter between us. After this the squaws and a few children entered and seated themselves near the door, with an appearance of much seriousness and humility. After being seated and a solemn pause, the venerable Sacarissa arose, and with a dignified air, made a speech in his own language of about twenty minutes; then the singers arose and sung a Psalm in the Indian language in the most delightful strains. Agreeably to a previous arrangement, Mr. Smith then made a prayer, after which, another Psalm was sung as the first. Mr. S. and I had agreed to preach from Acts xvi. 31. "Believe on the Lord Jesus Christ and thou shalt be saved." He gave the text and explained the nature and object of Faith in Christ; then handed me the Bible: I proceeded and explained the benefit of Faith in Christ, namely, salvation; and closed with an improvement of the subject. All this was interpreted by sentences, whilst the savage audience appeared absorbed in solemn thought about eternal things! How encouraging to the preacher of the everlasting Gospel! How different from the gay, dozing, sleeping congregations of Christians!! Sermon being ended, the singers, both male and female, arose again and sung different parts in the most enrapturing strains. Then Cusick called their attention, and in the most solemn, impressive, and fervent manner, pronounced in the Indian language, with tears rolling down his venerable cheeks, a prayer of at least a quarter of an hour in length; whilst the Indian audience bowed with profound respect and attention! Be ashamed, ye trifling, fashionable, inattentive worshippers of God! Let saints rejoice at the hopeful prospect, when the Heathen tribes shall be given unto Jesus for his inheritance! I pronounced the blessing, and after a pause, thanked the audience for their attention and order; after which, the aged Sacarissa arose, and with a dignified friendly look, addresssed Mr. Smith and me, expressing on behalf of *all*, their thanks for our good talk, and wishing us a safe return to our fire-sides; which I returned by a wish for their general welfare, and a particular, stated, supply in the Gospel, &c. all which was interpreted by Cusick. Then, in the same order, they retired as they had entered this place of worship, while Cusick, Sacarissa, and the other chiefs, gave us the right hand of fellowship: after which, others, both men and women, with smiles of complacency, grasped our hands and parted from us. What an interesting scene! In it I realized the progress of the Gospel in Asia and Africa, and the coming of Christ's kingdom throughout the world! Another circumstance I cannot omit. A young Indian, about seventeen years of age, named William, followed us to Deacon Child's house, where, at 5 o'clock, P. M. I preached from 1 Tim. iii. 16. He expressed a wish for a Bible, for he could read the English language. Had I had one, O how advantageously I might have bestowed it at this time! What a mistake in the Missionary Society, not to have furnished this tribe with a sufficent number of Bibles and good Tracts! I have preached often, and trust have successfully excited several new settlements to erect proper houses of worship, particularly in Chatauque, Geneseo, and Menden. Where I am now, there is a revival of religion, and I am pressed, out of measure, to tarry, and preach. Stated preachers are much wanting."

REVIVALS OF RELIGION.

In a former number, we gave some extracts of letters mentioning a considerable revival of religion which had lately taken place in the towns of Sherburne and Smyrna. It appears by recent accounts communicated to us by a respectable inhabitant of one of those places, that upwards of 300 persons have been added to the Church, in these two towns, since the beginning of June last, 100 of whom are Baptists, and the remainder Presbyterians and Congregationalists: that the work of grace is still progressing in a most extraordinary manner throughout that region. An unusual attention to religion is manifest in the towns of Columbus, and 13th town, (part of Preston,) in Chenango County; also in Truxton, County of Courtland, and Deriter, County of Madison. At Owasco, in Cayuga County, about 300 persons were added to the Church, of whom 103 joined it in one day.

Among the subjects of these revivals are men of grey hairs, and youth from 11 to 14 years of age. In one place, a number of these latter have, of their own accord, formed a prayer meeting, which they attend very steadily. A great moral reformation is manifest throughout that part of the country. The truths which appear to have been especially instrumental in producing these effects are the humbling doctrines of the cross of Christ; the exhibition of the total depravity of the fallen race of Adam; the only way of recovery, the blood of atonement of a crucified Saviour; the necessity of regeneration, of justification by the imputed righteousness of the Redeemer, and of sanctification by the influences of the Holy Spirit.

NEW BIBLE SOCIETIES.

Female Bible Society of Charleston.

On the 22d Aug. a large number of pious Ladies of all the denominations of Protestant Christians of this city, assembled to engage in a more active cooperation, in the great work of distributing the Holy Scriptures. After prayer for the divine direction, they proceeded to the formation of a Society, to be called, *The Female Bible Society of Charleston, South Carolina.*

This institution is especially intended to supply the wants of the city and vicinity; so that the Charleston Bible Society may extend its efforts to more distant, more enlarged, and more important fields of usefulness.

It is contemplated to carry the benevolent designs of this Society into more complete effect, by appointing visiting committees, to search out the habitations of ignorance and wretchedness, and put the Bible into the hands of those who would not be likely to avail themselves of more public offers of charity. It is also intended to obtain Bibles of a large type for aged persons, and likewise Bibles in French, that every class of the poor may enjoy the rich treasures of revelation. The constitution provides that the supplies of Bibles shall be obtained, if practicable, from the Charleston Bible Society, and that the surplus funds shall be paid over to that Society, to aid the united efforts of the Christian world, to extend the knowledge of the Gospel.

The prospects of this institution are very pleasing. The number of members is already four hundred. This is the twentieth* Female Bible Society recently formed in the United States.

The Rev. Drs. Palmer and Leland attended the meeting, and concluded it with prayer.

The following officers were elected to form a Board of Managers for the present year: Mrs. Benj. M. Palmer, *Superintendent;* Mrs. Robert R. Gibbes, *Asst. Superintendent;* Mrs. John Bryan, *Treasurer;* Miss H. Bunce, *Secretary. Directresses,* Mrs. Keith, Mrs. Leland, Mrs. Stiles, Mrs. Miles, Miss Crawford, Miss E. P. Legare. [*Charleston City Gazette.*

Barnstable Bible Society. (Mass.)

Agreeably to the recommendation of the Barnstable Association of Ministers, a large number of the inhabitants of the county assembled at Yarmouth, on Tuesday, 12th ult. to form a Bible Society. A very appropriate discourse on the occasion, was delivered by Rev. J. Burr, of Sandwich. Hon. John Davis, Esq. was chosen President; Rev. J. Burr, and Rev. J. Simpkins, were chosen Vice-Presidents; Elisha Doan, Esq. Treasurer; Hon. John Reed, Esq. Secretary.

Lincoln Bible Society.

On the 14th of May last, a Bible Society was formed at Wiscasset, (Me.) under the above title, and the following gentlemen chosen officers. Rev. Hezekiah Packard, of Wiscasset, President; Joshua Head, Esq. of Waldoborough, Vice-President; Hon. Josiah Stebbens, of Alna, Treasurer; Warren Rice, Esq. of Wiscasset, Rec. Secretary; Rev. William Jones, of Bath, Cor. Secretary; Hon. Josiah Baily, Esq. of Wiscasset, Auditor.

Female Bible Society of Schenectady.

On the 12th day of August last, a number of ladies met in the Presbyterian Church, in Schenectady, (N. Y.) and after prayer by the Rev. Hooper Cumming, formed themselves into a Bible Society, the object of which, is, having supplied the destitute in that city and its immediate neighbourhood, to devote its surplus funds to the use of "The American Bible Society." The terms of subscription are one dollar a year; life subscribers ten dollars. The Society consists of 135 members. More are soon expected.

The following officers have been elected for the current year, viz.: Mrs. Gilbert R. Livingston, *First Directress;* Mrs. Andrew Yates, *Second Directress;* Mrs. Hooper Cumming, *Recording and Corresponding Secretary;* Mrs. Elisha Taylor, *Treasurer.*

Other Managers. Mrs. T. Macaulay, Mrs. Charles Kane, Mrs. Vredenbergh, Mrs. J. Constable, Mrs. Anderson, Mrs. Beattie, Mrs. Alexander, Mrs. J. Ledyard, Mrs. Boardman, Mrs. Moffat, Mrs. J. Schermerhorn, Mrs. Robson, Mrs. C. Groot, Mrs. Hart.

The following Societies have also declared themselves *auxiliary to the American Bible Society,* viz.: The Bible Society of Virginia; The Female Bible Society of Millcreek, (Ohio;) The Burlington Female Bible Society, (N. J.) which has made a donation of fifty dollars to the National Institution; The Charleston Bible Society, which has made a donation of five hundred dollars to the same.

Which make the number of auxiliaries now known, to be *thirty-four.*

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* There are 27 Female Bible Societies in the United States. *Ed.*

The Board of Managers of the American Bible Society have ordered ten thousand copies of the Bible to be struck off, as soon as practicable, from the stereotype plates lately presented to them.

Suitable paper is wanted for that purpose. Proposals for a regular supply of thin Medium paper, well manufactured, and at the price of three to four dollars per ream, will be received at the office of the Christian Herald, and immediately attended to.

THE

CHRISTIAN HERALD.

Vol. I.] Saturday, September 21, 1816. [No. 26.

Continuation of Speeches at the late Meeting of the British and Foreign Bible Society.

Lord Teignmouth, in acknowledging the vote of thanks to the President, spoke as follows:

"Gentlemen,

"In rising to make my acknowledgments for the honour which you have conferred on me, by your resolution of thanks for my services, I cannot but express my gratitude for the mercies of a kind Providence, in permitting me once more to attend the Anniversary of our Institution, and to rejoice with the Members of it, on the accumulated proofs which have this day been laid before them, of the good which it has done, and is doing in the world. The British and Foreign Bible Society has now existed twelve years, and every succeeding year has imposed new claims on our gratitude and thanksgiving to Almighty God for the favour with which he has prospered the work of our hands.

"When I look back to the circumstances which led to the formation of our Society, and to the period in which it took place—when I consider the impulse which it has imparted to the Christian world, and the counteraction which it has excited to the spirit of irreligion and infidelity, I cannot but see in our Society an instrument designed by Providence for great and benevolent ends. Let it be remembered, that the want of the Scriptures in a particular district of our Island, itself but a speck on the surface of the globe, has proved the cause of circulating them in every quarter of it; not only of supplying the spiritual wants of our Christian brethren in the remotest corners of the earth, but of communicating the records which contain the glad tidings of a Redeemer to nations where his name was unadored and unknown.

"To discover a spot on which Christians of all denominations might meet in friendly communion, to devise a labour of love in which all might cordially and conscientiously co-operate, seemed an attempt exceeding the combined powers of human ingenuity and benevolence. This, however, has been accomplished by the instrumentality of the British and Foreign Bible Society, which has itself become the centre of that beautiful union of the divided Members of the Christian Community, now, for the first time, exhibited to the world. We see, as it were, the very soul of Charity, embodied in the form and substance of our Institution, diffusing a vital warmth, subduing prejudice, expanding the affections, and animating the Members of it with love to God and man. "God grant," says the pious and venerable Head of the Zurich Clergy, and I wish to adopt the spirit of his prayer,—"God grant that this new union among so many lovers of Christian truth, may daily take deeper root, in order that it may administer largely to the growth of that holy and venerable Church, which our gracious Saviour has reserved to be built up for himself in these last days, thereby fulfilling his own declaration, 'There shall be one fold and one Shepherd." What a magnificent and sublime spectacle is even now presented to us in the contemplation of the numerous Bible Societies spread over the face of the earth, animated by one spirit, and operating by the same means to the same benevolent end! What an opening for the most glorious hope! What an excitement to active and emulous exertion, are afforded by the contemplation! But our hope and gratification would be more enlarged, if we could bring before us, in a visible form, the effects produced by the charitable labours of these Associations; if we could collect into one view the numerous instances in which the Scriptures distributed by them have proved the source of consolation, hope, and joy, to the poor, the desolate, and the afflicted; of reclaiming the vicious, of edifying the well-disposed, and of kindling the flames of charity, piety, and devotion, in the human breast: of this we are assured, that the comfort of individuals in this life, as arising out of the hope of a glorious immortality, the peace, order, and happiness of society, will ever be in proportion to the influence of that Holy Book which we circulate and recommend, on the hearts and lives of mankind. It is sufficient for us to know that we have laboured to promote these blessed results, and we may, with humble confidence, leave to *Him*, whose grace descends as the dew, the growth and increase of the seed of the word which we have so abundantly sown. In this confidence, I trust that the British and Foreign Bible Society, which will ever be deemed the glory of this Kingdom, will also prove a main Pillar of its lasting prosperity.

"With these sentiments, I need not assure the Meeting that I am equally sensible of the honour which I derive from my station in the Society, and of the responsibility attached to it. It has ever been my anxious wish, in reliance on His aid, whose providence often deigns to accomplish the greatest purposes by weak instruments, to discharge the duties of that station in a mode proportionate to my sense of their importance, and to merit your approbation. For the unanimous expression of it, I beg leave to offer my cordial thanks."

The Hon. CHARLES SHORE, (eldest son of the President,) moved the Thanks to the Vice-Presidents, in the following terms:

"In rising to move a resolution, I am sensible that I ought to apologize for offering myself to the notice of so respectable an assembly, and hope that I shall obtain credit for that diffidence which I really feel on the occasion. I rejoice, however, at the opportunity now afforded me, of giving my public testimony in favour of an Institution, which, from my earliest years, I have been taught to consider as one of the most useful ever devised: an Institution founded on the true basis of Christian charity, combining the rich and the poor, the mighty and the weak, and directing their zeal and energies to one object, and that object the circulation of the Scriptures: an Institution which I have particularly learned to venerate, from the example of one to whom I am bound by affection and respect.

"I could willingly expatiate on the ample field which the British and Foreign Bible Society opens to my view; but I feel that in so doing, I should be trespassing on the time of the Meeting, and attempting to display that which has been already so ably and gloriously exhibited in your Committee's Report, and by those Gentlemen whom I have the honour to succeed. I shall, therefore, confine myself exclusively to the motion which I hold in my hand; a motion of thanks to the Vice-Presidents of this Society; a motion which is not merely a formal one, as the leaders of this Society are not merely nominal leaders. For they have not contented themselves with conferring on the Society the benefit of that influence which their names and authority might command, but they have also mingled in the ranks, and contributed their individual exertions to the work. Some of those distinguished persons, (and I may be permitted to allude directly to the Right Honourable Gentleman who has just left the room*,) have devoted the respite afforded them from their multiplied engagements and Parliamentary labours, to prove their zealous attachment to the object of the Institution. Such services in such a cause have their own reward; a reward, which may indeed be deemed superior to any which human praises can bestow. But still it must be acknowledged, that the honourable testimony of so large and respectable an assembly, echoed by that of similar Societies from all parts of this kingdom, and I might say, from the four quarters of the globe, is a reward in value second only to the approbation of their conscience."

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* The Right Hon. the Chancellor of the Exchequer.

The Rev. W. **Roby**, (Independent Minister,) of Manchester having been suddenly called upon, in the absence of the Gentleman who was charged with this office, seconded the Motion, with a few neat and feeling remarks on the pledge which the conduct of the preceding Speaker had given, of his treading in the steps of his illustrious Father.

The **Bishop of Clogher** moved Thanks to their Royal Highnesses the Dukes of **York**, **Kent**, **Cumberland**, **Sussex**, and **Cambridge**, and to his Highness the Duke of **Gloucester**, for the patronage given to the object of the Institution.

Luke Howard, Esq. (of the Society of Friends,) in seconding the Motion, observed,

"The object of the Motion which I have to second, and which the Meeting has just heard read, appears to me to convey the testimony of our approbation of the conduct of the Royal Personages to whom it relates, in giving this direction to the influence of their rank and talents; a direction in which that influence may be used, certainly without prejudice to their duties and stations in civil government, and, probably, in all their voluntary useful modes of applying it, with the most extensive and lasting benefit to their fellow-men. I therefore highly prize such patronage and assistance, and desire its continuance, nay its extension. Who knows but the day may come, when to the mottos already attached to our cause, we may see added that which usually accompanies the crest of feathers, so conspicuous among the decorations of this Hall, and which signifies, 'I serve?' For to whose service do we invite? To His, whom to serve is the highest dignity that man can hope to arrive at!

"I shall detain the Meeting further, only to profess, in unpremeditated terms, my continued, firm, and principled attachment to the British and Foreign Bible Society, which is attended with, I trust, an increasing degree of Christian good will and respect towards the Members of its Committee with whom I act, and its Patrons; towards those who labour and those who preside."

This Resolution was acknowledged, for himself and his Royal Brothers, by His Royal Highness the Duke of **Kent**, who, in a dignified and impressive manner, declared his attachment to the cause and his determination to persevere in supporting it.

The Rev. **Jabez Bunting**, (Minister in the Methodist Connexion,) in seconding the motion of thanks to the Secretaries, rendered acknowledgments to those distinguished individuals who have from the commencement laboured in the service of the Society; and remarked,

"My Lord, on the general subject of the British and Foreign Bible Society it becomes me to say but little in such a place as this. If, however, I may presume to occupy a few minutes longer, I will take the liberty of remarking, that, as the Bible which we circulate, reveals, among other truths of eternal interest, the important and consolatory doctrine of God's *Providential Government* of the world, so the history of its own existence, as a collection of Divine Records, and of the means which have been employed, from age to age, in order to secure its preservation, to maintain its authority, and to augment its influence, will be found, I think, to furnish some of the most striking practical illustrations of that doctrine. That gracious Being, in whose hands are the times and the seasons, has always taken care, that by suitable arrangements of his providence, special means and facilities should be afforded for the knowledge of the Scriptures, at those periods when error and infidelity were making their most daring and presumptuous efforts. Permit me to remind your Lordship and the Meeting of several instances which exemplify this fact.

"The first to which I shall advert, has been recently pointed out by one of the most valuable foreign agents of the Bible Society, the learned Dr. Marshman, of the Baptist Mission at Serampore, in the Dissertation prefixed to his Elements of Chinese Grammar. After showing that four men, whose doctrines at one time filled the Asiatic and European world, (filled it, alas! in many respects with fatal errors,) namely, Pythagoras, Confucius, Veda-Vyasa, of

India, and Boodhu, flourished within a few years of each other, he adds the following observation: 'And the friend of mankind will recollect with gratitude, that *at the same time*, Ezra, a ready scribe in the law of the God of heaven, was raised up to *collect* that Sacred Volume, the first line of which, *In the beginning God* CREATED *the heavens and the earth*, saps the foundation of all those hypotheses which confound the Creator with the creature; and the doctrines of which, when diffused throughout the world, will dispel the delusions of all other systems, as the rising sun dispels the mists which cover the earth.'

"The last instance of seasonable providential interference, in behalf of the Holy Scriptures, on which I shall remark, is none other than the establishment of the British and Foreign Bible Society itself; a Society which commenced its operations, I believe, by scattering 'an handful of corn on the tops of the mountains of the Principality of Wales, but the fruit of whose charity and zeal now 'shakes like Lebanon,' and is rapidly filling the earth. I think that no man, who candidly considers the immensity of good already effected by it, at home and abroad, and the vast and stupendous apparatus of means which it has constructed, and is constructing, for accomplishing the universal translation and diffusion of the Sacred Volume, can hesitate to ascribe the origination of such a Society to the agency of Him from whom 'cometh every good and every perfect gift,' and without whom, to use the admirable expression of our National Liturgy, 'nothing is strong, nothing is holy.' And that this Institution should have been founded *at such a time*, is a circumstance which greatly tends to confirm the opinion. It was established, your Lordship knows, at a period which might, with too much justice, be characterized, not as the Age of Reason, but as the Age of Infidelity. A grave and systematic attack had been made on the authority and influence of the Bible. Many had imbibed the principles of skepticism; and the existing political authorities in one leading European nation were so abandoned to the spirit of delusion, as openly to proclaim their disbelief of Divine Revelation, and their persuasion that 'Death is an eternal sleep.' Loud were the boastings of the Anti-Christian confederacy; and they threatened, in all the madness of an anticipated triumph, that they would soon 'crush the wretch,' (for thus they profanely denominated our common Saviour,) and drive those 'old enthusiasts,' the Prophets and Apostles, out of the world. But He who sitteth in the heavens laughed them to scorn. The GOD of the Bible had its enemies in derision. About the very height and crisis of this impiety the British and Foreign Bible Society was formed. A new and mighty impulse has been given by it to the exertions of Christians. That unity of the spirit, which doubtless before existed in the hearts of good men, has found at last a bond of peace, by which it is rendered visible and efficient. We have adopted towards each other the generous maxim of a celebrated statesman, who wished that his political enmities might be lost in reconciliation, and that his political friendships might always remain inviolate. Our noble motto, like his, is, *Inimicitiæ placabiles: Amicitiæ sempiternæ.* Infidelity, by these united efforts, has been compelled to retire disgraced and baffled from the field. And that Book, which was to have been banished from the earth, is daily receiving new honours, and obtaining increasing attention and influence. Who, my Lord, can help exclaiming, The hand of God is in this triumph?

"Apologizing for the length and triteness of my remarks, and grateful for the patience with which they have been heard, I have the honour, in conclusion, to second the motion now before your Lordship and the Meeting."

The BISHOP OF NORWICH introduced the Resolution of Thanks, which he moved, to the Presbyteries of Scotland, in the following manner:

"The interesting Report read this day by our noble and excellent President, proves most clearly, not only the extent, but the beneficial effects of this Institution. I should abuse your patience, if I were to dwell on this subject; nor is it necessary; for very few would presume to call in question the truth of the assertion. I would therefore only observe, that there is not a people on earth who have supported with more assiduity and unbounded liberality this Society, than the people of Scotland; a people not so remarkable for their wealth, as their industry, their genuine evangelical piety, their high independent spirit, and their love of religious and civil liberty—a kingdom, the moral condition of which proves, beyond all controversy, that a general education of the children of the poor, and the distribution of the Sacred Scriptures; are the surest means, under Providence, of promoting not only the happiness of the poor themselves, but the welfare of every government to which they belong, by encouraging those habits of industry, morality, and religion, which the Bible inculcates, in a way which most effectually informs the understanding, and influences the heart."

The impression made by this Anniversary, which equalled, if it did not surpass, in point of interest, any of the preceding ones, may be considered as well expressed in the following passage from the conclusion of the Report:

"It is indeed impossible to contemplate the effects produced by the British and Foreign Bible Society, so conspicuously displayed in the attention which it has excited to the supreme importance of the Holy Scriptures, in the unparalleled efforts for the diffusion of them, and in the extension and enlargement of charitable feeling, without emotions of the purest delight, the warmest gratitude, and the most cheering anticipation.

"In humble dependence on the favour of Almighty God, deriving efficiency from the public bounty, and with no other recommendation than the simplicity of its principle, and the benevolence of its design, the British and Foreign Bible Society has gone forth from strength to strength, triumphantly opposing the attempts of infidelity to discountenance the truths of Divine Revelation, imparting its spirit to Christians all over the world, animating their zeal, and aiding their exertions, accompanied by their prayers, and rewarded by their benedictions. The Members of the Institution have the amplest grounds for rejoicing in the glorious privilege which they exercise of dispensing the bounty of the Most High. The charity to which they have devoted themselves, in humble imitation of that divine love which, in its dispensation of mercy, offered the Gospel of salvation to all mankind, embraces the whole human race, without distinction of colour or country, of friend or foe; connecting the scattered members of the Christian community by the sacred ties of a religion which considers all men as brethren, the children of one common father; and exhibiting, by this union, a practical exemplification of the Apostolic precept, 'to keep the unity of the spirit in the bond of peace.'

"It is a charity no less ennobled by its object, than sanctified in its means, which enriches those who bestow, as well as those who receive; and the Christian, who knows the word of God to be the savour of life unto life, and the power of God unto salvation, puts forth his hand to the work with heartfelt delight, thankful that God has blessed him with the ability, as well as inclination, to render others partakers of the heavenly banquet on which he has feasted, and to enable them to gather with him the fruit of immortality from the tree of life.

"Looking to what has been accomplished, and to the progressive march of the Institution, he sees, with joy unspeakably, that it has been the means of conveying the treasures of divine truth and knowledge to thousands professing Christianity, who might never have known the Bible but by name, if the British and Foreign Bible Society had not existed. He contemplates the heavenly light which was graciously revealed to guide our feet into the way of peace, dawning over nations which have long sat in darkness and in the shadow of death; and while he surveys with rapture and astonishment the numerous Bible Societies spread over the face of the earth, identified in object, and united by affection, exhilarating and adorning the western as well as the eastern hemisphere, he is encouraged to hope, that by the continuance of the favour of God on the means now in operation for disseminating his Holy Word, the predicted period may be accelerated, when 'all the ends of the earth shall remember, and turn unto the Lord, and all the kindreds of the nations shall worship before him*."

Extracts from the Report of the 22d General Meeting of the (London) Missionary Society

(Continued from page 395.)

TINEVELLEY COUNTRY.

Our information from Mr. Ringletaube has lately been very scanty. We have, however, learned, with concern, that the state of his health has been so unpromising, that he entertained serious thoughts of relinquishing his mission, and resigning it to other hands. The Directors, unwilling to abandon a station which they think may be occupied to great advantage, as there are six congregations which Mr. Ringletaube and his Catechists have been accustomed to visit, as well as several schools, determined to send out two brethren to this district: accordingly Mr. Mead and Mr. Render, both from Gosport, have embarked for this purpose, in the ship just mentioned. It is pleasant to reflect on the agreeable circumstances under which six of our brethren have gone forth, enjoying not only the company of each other, but of several others who have the same glorious object in view, and under the protection of a Captain, who feels a delight in conveying so many servants of Christ to their destined ports. The Moira will, doubtless, be followed throughout her voyage by the sincere prayers of the whole Society.

MAURITIUS.

Recent advices from Mr. Le Brun are more encouraging han the former. He says, "Our little congregation increases, notwithstanding all opposition; and one proof of their sincerity is, that they bear with patience the insults of the multitude, who point at them as monsters, because they have changed their religion." He hopes soon to form them into a regular society; but proceeds with prudent caution. His Sunday School prospers, and more than fifty of the children make rapid progress in the Catechism.

SURAT.

The mission of Surat, which has been for many years in the contemplation of this Society, but which has been hitherto retarded by a variety of impediments, is at length, by the goodness of God, commenced. Mr. Skinner and Mr. Fyvie, Students at Gosport, arrived at Bombay on the 9th of August last, after an agreeable passage of less than four months. They were received in the most friendly manner by the Governor, Sir Evan Nepean. Mr. Skinner proceeded in a few weeks to Surat, where he arrived September 16, after a passage of four days, and took up his abode with Mr. Aratoon, the Baptist Missionary, who rejoiced to receive a fellow-labourer in the same arduous work. He apprehends that no obstacle will be thrown in the way of their Missionary efforts. Mr. Fyvie was expected to follow Mr. Skinner as soon as domestic circumstances would permit. We doubt not that both these brethren will apply themselves with great diligence to the acquisition of the Guzzerat or the Hindoostanee language, both which are spoken at Surat, the former by the Hindoos, the latter by the Mahometans.

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* Psalm xxii, 27.

Our brethren speak in very respectful terms of the American Missionaries at Bombay, Messrs. Hall and Newal; and regret the return of Mr. Nott to America on account of his health.

LASCARS.

The Committee, who have paid a Christian attention to the Lascars and Chinese sailors in London, mentioned in our last Report their satisfaction with the character of Golam Alli, formerly a Mahometan, who had just been baptized on the profession of his faith; we are sorry to report that he soon after died; but it is consolatory to add, that he departed, relying on Jesus Christ alone for salvation. The Committee also entertain a good hope concerning Abdallah, who was useful in teaching the Arabic and other languages, and in reading the scriptures to his countrymen. Before his return to the East, he professed his belief that Jesus is the Son of God, and the Saviour of the world. Mr. Townley received some lessons from him in the Bengallee language; and the Rev. Mr. Atley, who has been assiduously attentive to the Lascars, derived from Abdallah the first rudiments of the Hindoostanee, in which he has since made so much improvement as to have been able to assist Mr. Keith in learning it; and we hope will hereafter be very serviceable to others of the Missionary Students intended for the East. Mr. Fyvie, now at Surat, observes, that as the Hindoostanee is spoken by all the people in business on the Malabar coast, it would be beneficial to Missionaries going thither, to pay attention to the rudiments of that language in England.

A Portuguese Lascar, named Reed, declared before his death that his first religious impressions were received in the Society's house at Stepney. During the past year considerable interest has been excited among the Chinese in London, who gladly received and read Mr. Morrison's tract and catechism; had several opportunities of reading his translation of the New Testament, and expressed great pleasure in perusing the fourteenth chapter of St. John's Gospel. The Committee were favoured with a number of Portuguese Testaments by the Bible Society, with valuable Oriental books by the East London Auxiliary Bible Society, and a quantity of Tracts by this Society, which they distributed with advantage.

The Lascar Committee, who for the sake of economy, have relinquished the house at Stepney, have no intention of abandoning their primary object, of tendering moral and religious instruction to these poor strangers.

SOUTH AFRICA.

The Directors will next proceed briefly to report the substance of that ample and delightful information which they have received from the numerous stations occupied by our Missionaries in South Africa. But they cannot enter upon this, without expressing their gratitude to the God of all grace, for the wonderful pouring out of his Spirit in that country, and making many who were deemed "the offscouring of all things," and scarcely ranked among human beings, "fellow-citizens with the saints, and of the household of God."

STATIONS WITHIN THE COLONY OF THE CAPE OF GOOD HOPE.

It may be proper, in the first place, to mention **Cape Town**, though not strictly a missionary station, as it is the port at which all our African Missionaries disembark, and where they generally remain for a time, in order to procure the articles necessary for their accommodation in the interior.

Mr. Thom, who left England with Mr. Campbell in 1812, with the intention of proceeding to India, was induced, by a variety of occurrences, to continue for a season, at the Cape, where, finding his labours among the British soldiery and others very acceptable and useful, he has ever since continued. He has been highly serviceable to our Missionaries for the East, who have touched there, as well as to the African Missionaries; and having acquired the Dutch language, he has been useful in various parts of the colony which he had occasionally visited, and to the slaves and others in Cape Town. But as a permanent residence at the Cape was not the original intention of his mission, and as he has signified his readiness to proceed to any part of the East, the Directors have written to him, expressing their wish that he should remove to Ceylon, where there is ample scope for the most active exercise of his useful talents.

RODEZAND, IN TULBAGH,

(FORTY MILES NORTH OF THE CAPE.)

Mr. Ariel Vos preaches regularly to the Hottentots and slaves. Mr. De Lang, Secretary of the Society there, says, "We cannot help expressing our joy on account of the great increase of the heathen who attend the preaching of the Gospel in this place. This circumstance redoubles the efforts of our brother Vos, whose labour, through the grace of God, is not in vain; as the fruits thereof are already reaped, by which we are encouraged to proceed joyfully in the work of the Lord."

It is the wish of the people to be formed into a church, and that Mr. Vos should be ordained their pastor.

OPINIONS OF JEWS RESPECTING BIBLE ASSOCIATIONS.

Extracted from the Second Annual Report of the Committee of the Aldgate Bible Association.

As the field of exertion abounds with that ancient and once highly favoured people of God, the Jews, considerable attention has been devoted to them by your Committee. Endeavours have been made to prevail upon the Jews to read the Holy Scriptures in the English language; and, notwithstanding the prejudices and difficulties which have been been encountered, every lover of the truth must be greatly delighted to hear, that many of the Jews have manifested anxious desires to obtain the English Bible; and others have, with the utmost readiness, become free subscribers to this institution.

To the Jews alone twenty-seven Bibles have been sold, and forty-seven of them are now subscribing to this association. Several who were free subscribers in the first instance, have since expressed an anxious wish to be supplied with Bibles; and your Committee have gladly embraced the opportunity of complying with their requests.

A poor Jewess, who had been for some time a free subscriber, lately lost her husband; and the collectors, supposing she could not afford to continue her subscription, did not call as usual. But the next time they collected in that neighbourhood, she reproved them, by saying, "You need not be afraid of calling; for, though I am a poor widow, I can spare a penny a week for the Bible Society;" which she continues regularly to pay. A respectable teacher of the Hebrew language, who was visited, made many judicious remarks. He was perfectly aware of the object of the institution, and highly approved of the free circulation of the Scriptures among the Jews: because, as he candidly observed, they would then possess the means of comparing and judging for themselves. After near an hour's interesting conversation, he presented the visitors, unsolicited, with a donation of three shillings, adding, that having a large family to support, he was unable to contribute more towards such an excellent institution.

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A respectable Member of the Society of Friends, has obligingly favored us with the following extract of a letter lately received from the celebrated Lindley Murray, an American now residing in England.

"My native land is advancing in Arts and Sciences, and in the prosecution of a multitude of useful occupations. May the light and knowledge which are breaking in upon you, not only conduce to your temporal convenience and enjoyment, the comfort and pleasure of a short life upon earth ; but prove the instruments of preparing you for the felicities of an endless life ! Your Institutions for disseminating the Holy Scriptures ; for *civilising*, and I hope, evangelizing the native Indians ; and for promoting *universal peace*, are noble undertakings, full of promise, and of such immense magnitude in their effects, that if they who are engaged in them, could possibly foresee these consequences, they would probably be doubly animated in their hopes and exertions. There is no reason to fear, that a well-tempered zeal will urge too ardently, in pursuits of a nature so highly conducive to the best interests of man."

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ONONDAGA INDIANS.

From the Cortland Repository, Homer (N. Y.) Sept. 6, 1816.

The PRESBYTERY of ONONDAGA met in this village on Tuesday of this week. Much important business respecting the interests of Zion in this section of our country came under their consideration. From their free conversation on the state of religion, it appears, that there is reason for gratitude to GOD for his spiritual blessings upon our churches and congregations. Most of them are increasing in numbers, and some of them are visited with the special influences of the spirit of GOD.

A committee, previously appointed to visit and enquire into the state of the *Onondaga Tribe of Indians*, reported, that they consider it as a subject of lamentation, that this ancient tribe of natives should exist pagan idolaters, in the midst of a people of knowledge and religion, and nothing done to recover them from this wretched state. Is it because there is no love to JESUS—no love to immortal souls among us ?

Some circumstances appear favourable, at the present time, for an attempt to enlighten them. They have considerably reformed in their moral habits. The use of ardent spirits is generally discontinued.

They generally acknowledge the BIBLE to be a revelation from GOD, though they consider it given for the use of white people. There are many families among them who would wish to have literary instruction afforded their children ; and desirous of some assistance in the mechanical arts. A mechanic of piety and abilities, having a respectable family, together with a female school-teacher, may be established there, with a prospect of usefulness. Considerable property will be requisite to erect buildings, and for other purposes; yet, we conclude that a liberal public will freely contribute to promote an object so worthy of their patronage. The committee earnestly beseech the Reverend Presbytery not to let the present opportunity pass, without making an effort.

The Presbytery, feeling the importance of the subject, appointed a committee to carry this report into effect. The following persons were appointed: *Rev. Messrs. Willcox, and Leavenworth, and Deacon Joseph Forman, Joseph Swan and William H. Sabin, Esqrs.*—to either of whom, any persons wishing to contribute to this object, may forward their donations.

JUVENILE DEPARTMENT.

The auspicious era has arrived, when out of the mouth of even Babes the Lord will perfect praise, and when little children shall be instrumental in extending the knowledge of the Lord. What an admonition this to many old Professors who stand all the day idle in the vineyard of the Lord. It is high time to awake out of sleep, "the night is far spent, the day is at hand: whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

A number of children belonging to the South Church, assembled on Wednesday the 20th inst., in order to form a Female Juvenile Tract Society, the meeting was opened by prayer, and a very appropriate address delivered by their Pastor, after which the following Constitution was adopted and officers elected.

CONSTITUTION.

Article I. This Society shall be called *The first Female Juvenile Tract Society of New-York.* The sole object of this Society is to distribute, (gratuitously,) Tracts among the poor of this city, and assist Sabbath Schools.

Art. II Any person subscribing to this Society four cents monthly, shall be considered a member.

Art. III. The officers of this Society shall consist of a Directress, Secretary, Treasurer, and twelve Managers, who shall be chosen at the annual meetings of the Society.

Art. IV. It shall be the duty of the Directress to preside at all meetings of the Society, preserve order, have the casting vote, and at the request of two of the Managers to call special meetings.

Art. V. It shall be the duty of the Secretary to give notice to the Managers of all special meetings at least one day previous to the time appointed, to distribute the Tracts, to record all the meetings of the Society in a fair and legible hand, and to read, at every meeting, the minutes of the preceding one.

Art. VI. It shall be the duty of the Treasurer to keep an account of all the receipts and expenditures of the Society.

Art. VII. It shall be the duty of the Managers to collect subscriptions, to call on the Secretary for their Tracts, and to supply their subscribers with them.

Art. VIII. It is requested of the subscribers, if they should not wish all their Tracts, to leave them with the Managers, and the Managers to return them to the Secretary.

Art. IX. The stated meetings of the Society shall be held on the first Wednesday of every month, at half past 4 o'clock, P. M. The Managers shall meet half an hour earlier, to transact business. Six Managers shall form a quorum.

Art. X. When the business of the Society is closed, the remaining time shall be spent by the members in reading their Tracts, and relating any good effects which may have resulted from their distribution.

Art. XI. In case of any vacancy, or disqualification of any of the Managers, it shall be their duty to choose one from the members at their next monthly meeting, to supply the vacancy.

Art. XII. This Constitution cannot be altered in any respect, unless with the consent of two thirds of the members present.

BY-LAWS.

I. This Society shall be opened with prayer, and closed by reading a portion of Scripture, or singing.

II. It shall be the duty of the Managers to collect as many subscriptions as possible, and keep a list of their subscribers, and see that they pay punctually.

III. Any Manager absenting herself from a stated meeting, shall pay a fine of twelve and a half cents, unless a reasonable excuse can be given; but on refusing to attend four successive stated meetings, shall no longer be considered a Manager.

IV. All unnecessary talking, as well as light, trifling behaviour, shall be avoided during the hours of meeting.

V Each member shall be entitled to receive one half the amount of her subscription in Tracts.

At a meeting of young persons, held on Wednesday, the 20th of August, 1816, the foregoing constitution and by-laws were read and unanimously adopted, and the following persons elected as officers:

The Rev. Mr. MATTHEWS, Treasurer; Miss MARGARET BOYD, Directress; Miss CHARLOTTE HEYER, Secretary; Miss EMILY KEESE, Miss JULIA NITCHIE, Miss ANN M. HUTTON, Miss PHEBE C. HEYER, Miss CATHARINE SUYDAM, Miss LOUISA FISH, Miss MARY ANN JOHNSON, Managers.

The remaining number of Managers to be elected at the next monthly meeting of the Society.

May we not hope that this example will be imitated by all the dear children in our city. Every little girl and boy will then be a Missionary. And, children, consider how much good you may do! You often hear wicked children use bad words and tell falsehoods, and thus, by their evil example, scatter fire-brands, arrows, and death, like the madman described by Solomon. Do you endeavour to counteract that evil, by spreading abroad the word of life? Parents, may we not hope that you will encourage your children thus to cast their little crumbs on the waters, for who knows but they may be found after many days to have fed the hungry soul of some poor prodigal, or even have returned to them with a blessing? "Train up a child in the way he should go, and when he is old he will not depart from it."

⁂ A Juvenile Bible Society has also been recently organized in the same Congregation.

* * *

At a meeting of the Charitable Society for the Education of Pious Young Men for the Ministry of the Gospel, held at New-Haven the 12th instant, the Rev. Dr. Lyman preached a highly impressive and appropriate Sermon, from Psalm 46. 4. *There is a river, the streams whereof shall make glad the city of God.* We are indebted to an obliging friend, who was providentially present, for the following animating passages from that eloquent discourse.

"The British and Foreign Bible Society, the noble prototype of the American Bible Society, hath done wonders since its establishment, and exhibited a peerless example of wisdom, benevolence, and practical utility. The *last mentioned establishment*, formed within the compass of the present year, bids fair to rival the Parent Institution. Into its channel hath already burst an almost unparalleled stream of munificence. In due time it may become a stream which shall overflow its banks, demolishing the mounds of deistical obstruction, and conveying throughout the dreary regions of ignorance, guilt, and wretchedness, the raptures of faith, and the joys of salvation. Let us pray that these ***sister institutions*** may form one potent current, which shall be resistless in its progress, and which an evangelized world shall ere long recognize as a branch of that river by which the city of God is made glad."

With the view of exciting the charity of the wealthy, the Preacher, in the close of his discourse, exclaims—" Come, ye rich, whom the Lord hath prospered in your temporal concerns, make friends in heaven and on earth of a mammon of unrighteousness. Cast in—cast in of your abundance to the treasury of the Lord, and thus rob corruption of its food, the moth of its repast, and the canker of its corroding employ. Catch the mantle, and glow with the spirit of the earth-resigning and heaven-mounting *Boudinot*, that you may swell the river which fills Jerusalem with joy."

NEW BIBLE SOCIETIES.

African Bible Society at Newark, (N. J.)

While Ethiopia is widely stretching out her hands to receive the Missionaries of the Cross, and the poor and hitherto despised Hottentots are not only flocking in multitudes to the standards of the Redeemer, but also contributing largely to the support of missions, it is truly gratifying to hear, that the Christian sons of Africa in this country are beginning to feel something of that noble and generous ardour which warms the hearts of their countrymen across the water, who have been made partakers of the like precious faith with themselves.

It is one of the extraordinary signs of the times, that God is making instrumental to the dissemination of his word, not only all denominations of Christians, but even in some instances Mahomedans and Heathen. It is also a subject of praise to an all wise Providence, that the various descriptions of the human family, old and young, rich and poor, persons of both sexes, white and coloured, are becoming engaged in the blessed employment of spreading the light of Divine Truth among the benighted children of men.

We have in a former Number mentioned the establishment of the African Bible Society at Philadelphia. We rejoice now to have it in our power to announce the formation of a similar institution at Newark, New-Jersey, on the 6th of August last. We cordially bid them God speed; and would say to the people of colour in every part of this country, 'go and do likewise.' Who knows but the disposition thus given to you to honour your Creator and Redeemer, may be the prelude of general blessings to be drawn down upon yourselves and your fellow-men of the same colour in other places, many of whom now live in a condition highly unfavourable to the culture of religion and morals!

We are indebted to an obliging friend for a communication of the following Constitution of the last mentioned Society. It may serve for a model to others in this large city and elsewhere to act upon.

We only suggest the propriety, (agreeably to the example of Christians in the old world of every denomination, and with very few exceptions of those in this country) of adding to the second article, "that the Bibles to be distributed by the Society shall be *without note or comment*:" recollecting that it is the pure, unadulterated *word of God*, and *not the word of man*, that *all Christians* can cordially concur in recommending to the general use of men of every sect and description.

Should they likewise think it adviseable to become auxiliary to the American Bible Society, by giving their surplus funds to that national institution, whose object embraces the supply of the wants of every class of men, in all places where their aid is most needed, their charity will be most likely to be dispensed to the greatest advantage. And that Society will doubtless cordially hail them as Christian brethren and co-workers in the same exalted employment, whose end is to glorify the same Lord over all, without respect of persons, and to promote the well being of the whole human family.

CONSTITUTION.

I. The name of this Society shall be "*The Bible Society of coloured People in Newark and its vicinity*."

II. The object of this Society is to supply the poor and destitute with Bibles either at home or abroad.

III. Every member, on admission, shall pay the sum of two shillings, and the further sum of two shillings half yearly.

IV. The officers of this Society shall consist of a President, a Secretary, and a Treasurer, and ten Directors, whose duty it shall be to purchase and distribute Bibles whenever they are needed, and generally to transact the business of the Society.

V. The annual meeting of the Society shall be on the last Thursday in August, at which time the Board of Directors shall report to the Society their proceedings during the past year.

VI. The officers shall be chosen at the annual meeting, and no alteration shall be made in this constitution, except at the annual meeting, and by a majority of three fourths of the members present.

Upwards of 70 members have already subscribed this constitution.

The officers for the ensuing year are, Rev. Richard Scott, President; Joseph Richardson, Secretary; Isaac Ray, Treasurer.*

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"The Union Auxiliary Bible Society in the counties of Luzerne, Susquehannah, and Bradford," (Penn.) recently formed.

"The Concord Bible Society," instituted in May last in the western part of the state of North Carolina.

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* All coloured people of unfeigned piety, and exemplary walk and conversation.

"The Salem Juvenile Bible Society," (Massachusetts) instituted December, 1815, under the superintendence of Miss Trumbull.

"The Children's Reading and Bible Society" at the same place, recently formed under the superintendence of Mrs. Andrews.

"The Cortland Auxiliary Bible Society," in the state of New-York, instituted 27th of August last. It is *auxiliary to the American Bible Society.*—The subscription of one dollar a year constitutes membership, and the payment of 15 dollars a member for life. *Officers elected for the present year.*—

Rev. Elnathan Walker, President; Elder Alfred Bennet, Vice-President; William Scars, Corresponding Secretary; Jesse Pearl, Recording Secretary; John Keep, Esq. Treasurer.

The Beaufort Bible Society, (South-Carolina) has likewise become *auxiliary to the National Institution.*

A meeting was held at Boston in the Exchange Coffee-House, on the 3d instant, for the purpose of ascertaining the opinions of gentlemen in that vicinity, respecting the degree of patronage which the American Bible Society might probably obtain in that quarter, and for the purpose of consulting on the most suitable measures to be taken to call the attention of the public to that object. Several gentlemen expressed their sentiments on the subject, which were all in favour of encouraging and supporting the National Society. The only difference of opinion which appeared on the occasion, was whether this business ought to be conducted through the medium of the local societies now existing, or by the public at large. It was finally determined unanimously, to appoint a committee to consider the best means of promoting the object in contemplation, and report at a meeting of the citizens to be convened the 23d inst.

The Hartford Auxiliary Bible Society, (Con.) formed 21st Aug. 1816. The officers to be between the ages of 20 and 35. Any person paying annually one dollar is a member, or paying ten dollars at one time, is a member for life. Officers elected 21st ult.—Rev. Thos. H. Gallaudet, President; Wm. W. Ellsworth, Esq. Vice-President; Barzilai Hudson, jr. Treasurer; George Spencer, Secretary.

Sept. 9, 1816.—An Association was formed in the Church, at Bergen, New-Jersey, to be called, "The Bergen Township Auxiliary Bible Society."—The meeting was opene[illegible]h prayer and an appropriate address delivered by the Rev. John Cornelis[illegible]fter which Judge H. Van Dolsom was called to the Chair, and Cornelius Van Winkle, Esq. was appointed Clerk. Then the form of a Constitution was reported, discussed and adopted, and the following persons were appointed to be officers of this society for the ensuing year, vis. Rev. John Cornelison, President; Henry Van Dolsom, Esq. Vice-President; Mr. Peter Sip, Treasurer; Cornelius Van Winkle, Esq. Secretary.

Directors.—Casparus Prior, Cornelius Garrabrants, George Demott, Hartman Van Wagenen, Peter Sickles, Christopher Van Ryper, Richard Codmus, Henry Traphagen, Daniel Van Winkle, Jr. Michael Terhune, James Gardiner, Cornelius Doremus.——The subscription paper being handed round, was with great cheerfulnes subscribed, and the money paid in advance. The meeting was concluded with prayer. This institution is *Auxiliary to the American Bible Society.*

The number of Auxiliaries to the American Bible Society, now known, is —*Thirty-seven.*

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We have been informed of the establishment of an *Auxiliary Missionary Society at Harlaem,* near this city, whose object is to aid the Junior New-York Missionary Society with the means of supplying with Gospel Ministrations the destitute places on our Frontiers. We rejoice to find that this subject is beginning to awaken the sympathies and enkindle the zeal of Christians, in relation to that hitherto much neglected portion of our fellow-men.

A *Sunday School* has also been recently instituted at the same place.

The present Number completes the *first volume* of the Christian Herald. In conducting this undertaking, we have endeavoured to fulfil the designs expressed in our Prospectus. To promote the main object of the publication, we have exhibited, as far as practicable within the compass of the work, some of the events, by which, in our day, the Lord has been pleased to manifest his gracious purposes towards our fallen race, and have given an account of some of the leading plans and operations by which Christians have laboured to advance the cause of truth and righteousness. If the hearts of our readers have been filled with gladness and rejoicing in the Lord, at the recital of the wondrous works of his hands towards the children of men, and if believers have thereby had their faith confirmed, and their love and zeal increased; or, if the news of what others, even Mahomedans and Pagans, have been made instrumental in doing to further the cause of the true Religion, has prompted any to go and do likewise, the publication will, we trust, have answered an end in some good degree worthy of the support of Christians. We are aware that a difference of opinion exists among some of our readers, respecting the portion of the paper which each kind of intelligence ought to occupy; which difference arises from the different views which they may respectively entertain concerning the relative importance of the subjects of information in themselves considered, or from the partiality which may be felt for a particular object, in the promotion of which they may be more immediately engaged. It would afford us pleasure to be enabled to gratify the taste and wishes of every individual subscriber, if it could be done in conformity with what we consider the chief design of the work; but that is not to be expected. It has however been, and shall continue to be our study, by diversifying the topics exhibited in the publication, to endeavour to give general satisfaction.

We think it proper further to observe under this head, that on some occasions it is necessary to devote a greater portion of our pages to certain subjects, than they might under ordinary circumstances seem to be entitled to. For instance, the expediency of forming a National Bible Society occupied, at the commencement, an unusual share of the publication; because we deemed it of the first importance to profit by the leadings of Divine Providence at that auspicious period, to contribute all in our power to disseminate information on a question which appeared to us to have a material bearing on the religious character, and the best interests of our beloved country. We feel no cause to regret that so great a part of these pages has been devoted to the promotion of that noble Institution, which does honour to our land, and which has so far been attended, in an eminent degree, with the smiles of a Gracious Providence.

Similar remarks might be made with respect to the portion of our paper which has been occupied by the subject of Sunday Schools, and some other topics. If we have at any time been mistaken in our views, we claim that candid indulgence of the patrons of the publication which all frail and erring mortals feel themselves entitled to when conscious of good intentions, and we shall esteem it a favour to have our mistakes corrected by the wise and good of our fellow-men.

END OF THE FIRST VOLUME.

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ERRATA.

Page 5, line 24, read *the history of the origin and progress*
119, line 81, for *immorality* read *immortality*.